

Θεοφροσύνη Δόμνα:

Or, Some Select

# NOTIONS

OF THAT

Learned and Reverend Divine

OF THE

Church of **ENGLAND**,

**BENJ. WHITCHOT, D. D.**

Lately Deceased.

Faithfully Collected from him by a Pupil and  
particular Friend of his, and Published

*Pro bono Publico per & pro Philanthropo.*

*Non magna Loquimur, sed Vivimus. Seneca.*

*Vir bonus, & PRUDENS extinctus amabitur. Idem.*

In the First Year of the Reign of our Sovereign  
Lord, King **JAMES** the Second, &c.

**L O N D O N**

Printed, and are to be Sold by *Israel Harri-  
son* at *Lincoln's-Inn Gate*, and by  
others. **M DC LXXXV.**

**I**mbibe Doctore hac sua Dogmata  
Whitchcotiano,  
(Quis tibi competere, Mens sana in  
Corpore sano : )  
Dogmata, quae deceant prudentia discere  
Doctos :  
Cantat Apostolice sapientibus, Eccle-  
siastes.

~~70,5312~~

75.44804





DEDICATORIUM

V I R O

Honorabili, necnon Amico

suo Eximio,

JACOBO HAYES,

Equiti Aurato ;

E T

C A R O L I

Secundi Regis,

E Secretioribus in Hiberniæ

Regno Conciliis,

Specimen hoc amicitiae, humilime

D.D.D. *Philanthropus.*

DEBILITATION

How to Cure It

JACOB P. JONES

Author

CAROL

How to Cure It

Author

How to Cure It

How to Cure It

THE

---

THE  
PREFACE  
TO THE  
READERS.

SIRS,

**T**HE Occasion of the Publication of this Manual, is, In that the most learned and modest Author, (of whose Education in Emanuel-Colledge at Cambridge, heretofore, as also of his particular Friendship, I received the Honour) I had in his Life-time allowed me that Liberty, (which I could never prevail with him,

## The Preface.

him, to take himself) if I survived him, to Exert what I thought fit of those Instructions and Notions which I received from him, Viva voce; and after about two years Expectations from more learned and proper Heads and Hands of somewhat of like nature to be published, (that all his Emphatical Operations should not dye with him) with more ample and considerable Advantage, and finding the said Expectances were tyred and frustrated hitherto, Therefore for the Honour to the Memory of the deceased Author, and Respect to the Publick Good, and for my particular satisfaction in point of Friendship, I held it my Duty, to Exhibit to the World, a small Specimen of this nature; in hopes it may prove a Prodrromus or Harbinger to such as may and ought to make a nobler Sacrifice of this kind to the lapsed Creation. Wherefore, Sirs, I hope for, and expect your Pardons of all Humane Frailties, in this sincere Enterprize, pro bono publico, and for a like ready  
and

# The Preface.

and candid Entertainment hereof ;  
which if it happen , I shall then  
have attain'd my ultimate end here-  
in ; and heartily wish and pray ,  
that it may prove as Sanative and  
Restorative unto all other intelle-  
ctual , voluntary Perusers of it ; as  
( I am perswaded ) it hath re-  
markably proved to (unprejudiced Rea-  
ders.)

Your real Friend,

and faithful Servant,

*Philanthropus.*

*Thy*



**T**hy Divine Apothegms, (great  
 Benjamin !)  
 Are such as pose the wisest Tongue, or  
 Pen,  
 To give a due and full Encomium  
 Of them ; and therefore we may well be  
 dumb,  
 And stand amused at their hidden  
 worth,  
 Which ('till now) never had so publick  
 Birth ;  
 Nor can his Name surely be e'r for-  
 got,  
 So long as we can read learned Whitch-  
 cot.

---

*Benjamini Whitchcotiani*  
 Epitaphium.

**R**eliquias sacras *Benjamini* ! Ecce  
 ( Viator ! )  
 Vir bene qui Latuit , bene vixit , &  
 optima Dixit.  
 (Ante obitum sapiens, Suprema que  
 Funera Fælix,)  
 In Cœlos rapitur , non tanto nu mine  
 Dignis.

---

---

*Apostolical Apotbegms.*

---

JOHN. VIII. XXXII.

*The Truth shall make you fr̄e.*

**I** Will show you how Misprisions  
and Misapprehensions are prejudi-  
cial to the Spirits of Men. Where-  
fore I collect this Inference.

*1. Observe. Error is a Slavery. Error  
is a Witchcraft. Gal. 3. 1. Who hath be-  
witched you that you should not obey  
the Truth. There is freedom in a way of  
Truth. Slavery in a way of Error. Error  
makes the entertainer thereof a Slave.  
Every Error is a piece of Slavery.*

By some undeniable Arguments I will  
make it appear, viz. That

B



So

## Apostolical Apothegms.

*So far forth as any is in an Error, so far he is a Slave.*

1. An unlawful Sovereign in the Throne of Majesty, an Upstart, an unnatural and violent Invader, enslaveth, tyrannizeth.

Error was never born a King; yet it is seated in (*solio intellectus*) the Throne of the Understanding, there it umpires, there it plays the Tyrant, and acquires Monarchy more vigorously than Truth.

For Error is in haste; (Truth can stay a fair leisure,) and therefore so violent and impetuous. God and Nature have put Sovereignty into the hands of Truth.

He would exercise Authority over the minds of Men. The rule of Error would not be *temperatum Imperium*, but Tyranny. Truth being born to govern, knows how to rule. Error hath no Authorized Government. The Tyranny of Error is Introductive of Slavery and Bondage.

2. That that taketh with a man as truth, commands him as much as truth, though it be the veriest lye in the World. For the mind inform'd by truth, is guided

guided and govern'd, and nothing is dispensed with for its obedience; it doth thus regulate and command over the Judgment and judicious faculty, Mans Understanding, which is directive wholly of the man, is to be observant thereof, and conformable thereunto. Now if Error be the principle of the Understanding; then hath it uniduly taken that which is the right of Truth.

The same action which is perform'd to truth, is perfection and freedom; which at the command of Error is Slavery and Tyranny.

A man entertains Truth, and particularly the truth of Religion, upon such conditions and terms as these are, viz.

To adhere to it living and dying. To pursue it whatsoever it costs me. To spend his life for it; to serve it with his being. To promote it with his power and might. To submit his Interest unto it. To charge his Conscience with all Respects to it. To expose himself to all Worldly loss, disadvantage, hazard and danger, rather than to desert it. To allow it Supereminency, and all Rule; Law and Government in all

his thoughts, purposes and ingagements. To attempt nothing, it not being secure, or abundantly satisfied.

Now thus to entertain so unworthy a thing as Error is, which is for its Feature a Monster. For its Esteem, a Lye. For its descent, a Spurious thing; for its continuance to be a shadow, hath bin formerly shown out of, to be a very nothing that God never made, the very smoak of the bottomless Pit: for a man to entertain such a Viper upon these terms, is the grandest Imposture, the grossest Slavery in the World.

Gal. 3. 1.

Thus to be subject to Gods noble Liberty is perfection; but to entertain a Forgery, a thing of no Reality, nor substance, doth he not throw away his liberty and perfection.

Error is a thing which hath no existence but in a mans deluded fancy; but *Ens rationis*, so very a nothing, that if a man give over to think, it is never heard of in the World, and that which by reason of its non-entity can do a man no Courtesie; this is the deepest thralldom, slavery and bondage.



3. The ways of Error are not certainly passable, nor the commands thereof certainly feazable. Therefore he that is bound to fulfil, and be commanded by the dictates of Error, he may be commanded into ways he can't go through, and services and employments that can't be effected and accomplished. These must needs be so, Because they are, *Neque sub*, &c. neither according to God, nor right Reason; *Magna est veritas, & prevalebit.* Great is the truth and will prevail. Error is nought in pursuance of any thing of God, and consequently a man hath no Countenance or protection from God, either to incourage or direct him, or assure him of success, or promise him Reward. Again, he is out of the way of right reason, therefore hath he neither the providence of God, nor the protection of Man on his side. Nothing of God, nothing of a Man. And if this be not a Slavery judge ye. The pursuance of Error will end without Issue or Success.

4. Obedience unto Error is without Recompence or Reward: He that sets men on work, of him (when the work

is done) must the wages be demanded, but he that hath served an Erroneous Apprehension, whom will he ask for Wages?

Service to Error is disservice to God; contradiction to Truth, and defiance to right Reason. Error is Truths opposite, and Humour Reasons. All opposites and unsubordinates, interfere in motions. God the Author of Light and Truth, is not controlled or contradicted but by Error and Falshood. Nothing else can stand in contradiction to God but a Nonentity and a Lye.

6. Error is a mad and a wild thing, A kind of an Infinite Nothing. A man knows not where to find it, nor what Error will next set him about. For in all ways of exorbitancy and irregularity, there is neither Measure nor Compass; and will it then be like Master, like Man? If the Master be so wild and mad that set him a work, what a life will the Servant have that's commanded any thing, nothing, this thing, that thing; any how, every how. 'Tis an absolute *ignis fatuus*, a Wild fire that will lead him into by-paths. It is Infinity Negatively or Privatively.

Things

Things that are Created, are determined, but this is an uncreated thing without bound or measure.

7. As to serve truth is to act in pursuance of a mans self in Integrity, as God made man : So to serve Error is to own a mans self in deformity, as the Devil contriv'd him. This doth improve his first Miscarriage, that pursues Error, the more a Man entertains an Error, the more he Colours himself like to Hell. And the more he follows Truth, the more he rises up towards God. Truth's a Divine, Error a Diabolical thing. This a Pillar of Smoak from the bottomless pit, that a Beam of Light from God himself. By Error we pursue *Adam's* Degeneration and Apostacy, and drive downwards towards the Devil. By Truth we come out of his Snare, by Error we entangle our selves therein further. He that receives Truth, he returns to himself in his inward strength ; and he that follows Error goes to his own ruine. For Joh. 8. 48. this was the first inlett of all mischief to men in the World.

## Apostolical Apothegms.

Where I infer. 1. Be shy of Error, and of false Apprehensions to which effect and purpose. Take care of due Information. Examine and enquire, be well grounded in thy self, be not light of Faith to believe. It is the greatest Impotency in the World easily to believe. It should be the slowest act that ever a man puts forth, to believe, considering how full the World is of Impostures, of falshood, and of lies. Suspend in uncertainty, and be moderate upon things that are probable: and then thou shalt hang thy self upon Indubitables. Better it is to have knowledge without Opinion, than Opinion without knowledge. For in things that are doubtful, thou mayest know both ways without harm; but thou canst not have an Opinion, but either thou art right, or wrong. Either in an Error or in a Truth. If you have knowledge, you have all the good of the Opinion, and securest thy self of the hazard; and by thy knowledge thou mayest be neither right nor wrong. For the Rule's Infallible, *Scire bonum, &c.* As to know Good, is not to be Good: So neither is to know Evil,

Evil, all one as to be Evil. Wherefore in dubitables knowledge is better than Opinion. He that suspends because he is not yet convinced, is nearer the truth, then he whose truth is his Opinion, that he knows not it is true, nor can he shew why it is so. For to be in an Opinion, and not to be able to give an account of it, is but as it happens. If he be in a Truth, he might have chanc'd to have been in an Error; for it was not the Light of Truth that led him in it; nor the Love of Truth that inclin'd him to it. God in the discovery of Truth holds forth the suitableness and proportion of one truth with another. *The Spirit of a man is the Candle of the Lord, &c.* Natural light may easily be transcended, but not contradicted or impugn'd. That can't be of the Spirit of God which is contradictory to Natural Light. The consent of the Mind and Understanding are great acts easily bestowed and exerted. They are acts of too great weight to be light in. The Assent of the Will, and the consent of the Mind, they are greatest acts, and most consequential that a man can put forth;

Prov. 20. 27.



forth ; they are acts in Justification or Condemnation, *quantum in nobis*, as to us they do either Censure or Absolve, Justifie or Condemn. These two Acts are fundamental, all other acts are but a Superstruction upon these. It is much harder *deponere errorem*, to quit himself of an Error, to come from under a false apprehension, than for him to determine his own Indifference. For if a man be once in an Opinion, he is ingaged ; and therefore no more Indifferent, and he's the harder to be convinced. It's easier by far to convince Ignorance, than to reform Error. Not only from the existency of Error unto form, but the contrariety of it to truth ; and possession also you know is eleven points of the Law ; he's as well possess'd of an Error as void of a Truth, and 'tis ten to one easier getting into an empty house than full.

*Infer. 2.* If Error be a piece of Witchery, and a mans Folly, &c. then pity those that are in Error. They are not objects of our Anger but Compassion. Say of them as Christ, *Father forgive them, they know not what they do.* Here is not only *Lucrum Cessans*, because they  
are

are out of the way of Truth, but *Dammum emergens*, loss arising to them, and that's the prejudice of a lying and erroneous Understanding.

*Infer. 3.* Perswade Men into the way of Truth, and preserve them therein. Many are lost by meer neglect. Many would have bin wise if they had bin taught. Many would have bin sav'd, if they had bin but admonish'd. Many a one loves Errors, as conceiving them to be Truths. Those things that are more Salutory and Sanatory are clear unto the eye of Reason.

*Infer. 4.* Take an account of the difficulty to recover Men in Error. They are bewitched, besotted, inflav'd, befool'd, quite out of all Ingenuity and Order. Error you see is an entangling thing. It doth Assassinate, Intoxicate, Infatuate; being intangled in Error it's hard to bring about their restitution and recovery.

*Infer. 5.* It is the wonder of the World that there are so many Opinions, and so few Questions. The pretended uncertainty of some points should multiply Questions, and lessen the number of Opinions; for men to be in an Opinion

nion before they are cleared in it is a meer Ataxy. Men should first Commence Questionists and then Opinifists. In Nature we see the light before we hear the noise of the Thunder ; so in Morals we should see Light before we take an Opinion: And if the world were not a mad thing, there would be reason given whereby Opinion should stand, and whereupon it should be founded. It requires the fullest Contribution of the Worlds perfections to be in a matter of Truth, and to have Judgment in it. Were the ill operation of Error considered, men would secure themselves against it by a scrupulous search and inquiry. It is not worthy that any man should be known by an Opinion, till he hath freely and ingenuously communicated, and that with competent persons hearing and giving reasons ; he is Impotent else and a Fool.

*Phil.*

---



---

PHILIP. III. VII.

*Yea doubtless, and I count all things but loss for the Excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered, &c.*

**T**O shew you the Excellency of the knowledge of Christ by way of Efficiency. It raises and ennobles the minds of men. Those that relish not, nor savor Christ, they are but Vermin groveling upon the face of the Earth.

Intense actions draw out and improve the powers of the Soul. The Moralists observe, that such actions fortifie and strengthen much those habits which produce such acts; and mean and remiss acts debilitate and weaken the powers of the heart; and  
here

here 'tis true, *Faber quisquis fortunæ suæ*, Every man must Carve out his own Fortune; as a man makes himself, so he moves himself, Acting in a high and sublime Sphere, enlarges the faculties, and adds to mens perfections; and to move in a narrow Compass, is to spend, and not to gain answerably. If God be not the Center of all our actions, that which we reap will not recompence our Cost in the Sowing. And note this well: By how much the Interest of the Eternal Word in the Eternal Father, is greater than the Interest of the bare Creature in God, by so much may all they that are assum'd to the use of the Son's Interest in God, carry this work further on than by their own Natural Influence they could have done, and improve it for better effects, and to better purposes. For through the Grace of the Gospel of Christ all Believers are assum'd to Christs Interest in the Father. The effects of the knowledge of Christ is fourfold.

1. It is Sanative and Restorative, and good against the deadly brins of the fiery Serpents in the Wilderness of the



the World. It is an Antidote and Sovereign remedy that never fails.

2. It is Corrective and Regulative. *Having escap'd the pollutions of this World through the knowledge of Christ,* saith the Apostle.

3. Its Virtual and Operative, 'twill not be detained prisoner nor held in unrighteousness. A stupid man and of no capacity, being spirited by the Gospel, speaks favourably of God and Religion; he's become one of the considerable Creatures of the World. It is Energetical.

4. It is Raising and Advancing. It's the least we can say of Christ, that he came to make up, to mend, to restore. But he gives the World further advantage. Its one thing to consider what a man may come to by vertue of Natural Improvements and Perfections, and being perfectly restor'd to himself, wherein upon all occasions he departs from himself, and another thing to speak what a Creature may be rais'd unto being in the hands of the Eternal Son of God Jesus Christ, He being determin'd to lead the Creature into the enjoyment of God as far as any Creature

ture, or created being can possibly be admitted to.

2. The knowledge of Christ is excellent, materially, (as well as Efficiently.)

Knowledge rises or falls according to the matter of it. Knowledge of Mysteries, rare Plots, deep Contrivances is admirable; and a little of this is valued in the World, and the words that effect them are attended with great observation.

The knowledge of the Gospel is a Knowledge of the Secrets of Heaven. The greatest Plot, and richest Contrivance that ever was in the World; it is also hid from the World: It is Πολυπλοκή, A multifarious or manifold Wisdom. 'Tis that the Angels desire to pry into, namely, how Christ as Σωτήρ (a Saviour) set himself against Satan that Μισάνθρωπος & ἀπόλλων, the Destroyer, and Detester of Man-kind. He reduces their Captivity, and brings back their Thralldom, and recovers them out of the Devils Condemnation: How the Seed of the Woman breaks the Serpents Head: How the Devils Malice proves Mans advantage. This we come to take knowledge of in the Gospel. Men love

† Coloss.

† Pet. i.

to hear of Deeds nobly acted. Why, here you have the mischief of Hell against the Mercie of Heaven, the craft of the old Serpent against the Wisdom of the Eternal Word, the strong Man armed, and who hath possessed almost as long as the Word is old, and yet rejected at last by invincible and uncontrollable Power. God causing light to shine out of darkness, to see a Duel between the two greatest Champions, the Saviour, and the Destroyer of Mankind, to see the love of the Father from Eternity, who loves to circumvent the Devil, and to outshoot him in his own Bow. (Here's a sight indeed) to see a Man taken out of the Devil's Paws, to see a Soul make a happy escape from Hell to Heaven, to see a Soul exempted from his Clutches that hoodwinks the World, and leads the Inhabitants thereof as his Trophies, and Triumphs. Here in the Gospel you have admittance unto the consistory of Heaven, and the three Persons consulting for Mans restoration. The Father giving the Son, and the Son sending the Spirit. God tells us of the Secrets of his own Breast, and everlasting Counsel,

B

and



and purposes towards lost and lapsed Man, in the discovery of the Gospel to us.

3. The Knowledge of Christ in the Gospel is excellent *Finaliter*, in its event and Issue: and that's twofold, either in his Intention or Execution. God leads Men into the knowledge of Christ, to bring them unto excellency and perfection. Man is both the Motive and the Issue. So it was intended, so it was effected, and compassed. The knowledge of Christ was an effectual Means of Mans raising; and being put into any state of excellency. Our Advancement, this is the Issue, and Fruits of Christ, known and entertained in the World. For where there is not a frustration and disappointment, things are in execution proportionably according to themselves in action. Christ in his Fathers intentions, is given as a Love-token for the advancement of Man. The knowledge of Christ in us is *finis formalis, propter finem objective*. There is nothing beyond Christ, but God himself.

The Schoolmen reckon up the several Benefits we receive from Christ; thus we have pardon and remission at  
our

our Conversions, Grace for our Conversation, Victory in case of Temptation, and Glory in the Resurrection. To that Soul that God endows with the knowledge of Christ, God intends nothing so little as ordinary Courtesies, not so little as a Monarchy, or universal Empire, not so little as all the World, not so mean as moral Endowments, civil Accomplishment; He'll make that Soul the place of his Divine Residence, his *Shekinah*. This place of Gods special Manifestation dignified the Temple of the *Jewish* Common-Wealth. To the Soul that he beautifies with the Knowledge of his Son, God will be a *Shekinah*, an Inhabitation to Eternity. He incloses it, he appropriates it to himself, and puts his invisible mark thereon, and restores it unto his own likeness and Image. As we go to God, so God comes to us through his Son, and he dwells in us by the Spirit. *The end of the Gospel Mystery is our participation of the Divine Nature.*

2. Pet. 1. 4.

A Soul that is recovered, restored, and priveleged with the Rich advantage of the Gospel will say, O excellent! O thou Virgin, Spouse of Souls, all



the Virgin Daughters have been excellent, but thou transcendest them all. It will be with thee as after the manner of Saints and Angels, and not of Men, when the Gospel shall have its ultimate Issue, and effect upon us, when it hath rendred its last Courtesie to us. We have now our Harvest of entertainment, the knowledge of Christ, but the first Fruits here of holiness, it will then be to eternal Life. We are now the Sons of God, but what we shall be, it doth not yet appear. This brings Life and Immortality to light, yea light out of darkness. The creation indeed produced light, but it was but *bonum naturale ex malo negativot*. A natural good out of a negative evil. But the Gospel brings *bonum mortale ex malo privativo*. Moral good out of a privative evil, and to be privatively evil, is to be in a state of *non esse*, of absolute nonentity. The Creation was transacted between the two most remote terms of beings, *esse* and *non esse*. But those terms of entity and nonentity are not so distant as moral good, and moral obliquity. There was only in the Creation a want of light, but here was a defect of light, where it

was

was, and should be. The Power of the Gospel is so great, both in regard of its intention and execution, as is not countermaundable.

*Infer.* 1. Then let this be a reproof to Men of parts, Education and Understanding, that are ignorant in Gospel mysteries. There are some in the World that are so contented with knowledge in natural truths, that they speak very scornfully of revealed; they vainly fancy that, which is below noble and rare Spirits. Now that Wisdom and Truth are so old, and the Son of Righteousness arisen so high, even unto Noon Day; some will not endure the Rayes thereof. They can demonstrate at large, Antecedents and Consequents and can discourse at large about the Creature, and yet know not how to make use of Gospel Priveledges, nor to bring Gospel Knowledge into practice. These are ignorant without excuse, because their knowledge in other Matters is an argument (not of their Natural, impotency or weakness, but) of Wilfulness. This is an argument of conviction unto them. They're skill in matters of Natural Light and know-

ledge, is an argument of their contempt of revealed Truth: They surfeit the Natural Appetite, and overcharge the knowing faculty with the worst Materials of knowledge. Men that lay out themselves wholly in pursuance of Natural Light, and reserve not ought to their Stomacks for the precious Delicacies and Dainties of the Gospel. I may say to them as Christ unto the Pharisees. If you were blind, you should have no sin, but now you say you see your Sin remaineth. When you are able to discourse of any point of Philosophy, and to give an account of the transactions in common Wealths, and how Monarchies rise and fall, have flourished and been extinguished. This is an uncontrollable miscarriage to be discovered of folly, and to be a Dunce in Gospel Matters.

John. 9. 41.

2. You have an account of the meanness and baseness of many knowing Mens Spirits. They have not entertained the truth that only makes Men free. *Aristotle* speaking concerning a bare speculative Knowledge, either it doth very little, or is nothing at all operative towards Virtue. Knowledge alone give

gives the slightest possession. A man hath possession of that in the least degree of which he hath only an opinion. 'Tis the worth of the Possession that makes a Man rich of account and esteem. The weak light of the Moon, being not accompanied with warmth, nor pursued with heat, doth not concoct moistures and crudities so as to make the Air wholsom, as the Sun doth with his fulgent Rayes, which is productive of heat. So the glimmering Apprehensions of some Men are so weak that there is no heat following of it. *Ergo*, they are ineffectual. It must be knowledge in the Understanding that must be productive of Heat and Warmth, that must bring a Man into a wholsom Temper and Constitution. This light breaking forth is in more danger to be thickened by vapours, than dispelled by them, but overcome by clouds. The air by the light of the Moon is not sufficiently purged from stench, &c. But under the full influence of the Sun we have our health secured.

Natural knowledge is but a Moonlight, and therefore hath little Power over the Spirits of Men by it; they are

not matured, nor concocted, nor brought into a good Constitution of Soul, but by a great heat of defection that causes it.

3. Let this be the Rule of proportion, by which Men are regulated, this is a standing Measure, sealed by the God of Heaven, and no Man need to question it. Bring all to this Rule of the knowledge of Christ. Many ingenuous Natures, and great Scholars brought to this ballance of the Sanctuary, are too light and short. The knowledge of Christ is the principle Ingredient, the Constitutive, Regulative, and determinative Quality. The Knowledge of Christ is Triumphant in effect and Issue, Ruling, and Restoring and Prevailing over Men. We rate this Man by his Retinue, another by his Honourable Descent; this by his Ancient Family, another by his Goods, another by his acquaintance and abilities. Such must reckon again, if you would truly value them, *viz.* See how far they are in participation of the Divine Nature, and participate of Eternity, how far on in their way and Journey, how fitted to dye in the enjoyment of God, and how far



Men that were down in Hell, have made an escape up again, how far a Man is of a good Constitution, so far as the knowledge of Christ prevails in him. How he expresses this, and lives in the Power thereof.

4. Let every one look after the knowledge of Christ, if not out of any other Argument or Motive, yet out of an ingenuous Principle that this is knowledge Worthy of a Man, it is the knowledge of the Saints, and the ambition of Angels in Heaven, and Seraphims, they hearken, and with outstretched Necks bow down. A man is never the nearer to moral Virtue for the knowledge of Philosophy, &c. But by this knowledge of Christ a Man is provided to all effects and purposes.

If this Light enter into the understanding, it produces goodness in the Will. Truth in the understanding Warms and heats the Affections, transforms the Soul. It's Heavenly Leaven that leaveth the whole Lump, it hath something in it of Divine power, and therefore prevails against whatsoever opposes it. The Spirit of the Gospel wherever it finds entrance, cuts away  
and

and eats out all difficulty, and is in the Issue Triumphant.

*For the excellency of the knowledge of Christ Jesus my Lord.*

We gave you an account in 3 particulars of them.

1. They are Oppositive and Assertive.
2. Gradual and Comparative.
3. Vehement and Importunate.
2. His Propriety, *Christ Jesus my Lord.*

Revelations and Proprieties are of great efficacy, Natural Revelations are *minimæ entitatis*, and *maximæ efficientæ*, as your Logicians say (*i. e.*) they are more of operation then subsistency.

*Obser.* That Christ is then valued and accounted of, when there is Sence of Interest in him. When it is Christ my Lord, then is the knowledge of him excellent, when the Soul hath a Sence of peculiarity in him, To explain it.

1. On our part. 2. On Christ's part.

1. *A parte nostri.* In this estate we love most *Amore concupiscentiæ*, and little *amore amicitia* with a love of concupiscence,

piscence, not of Friendship. We love God here, as he is good to us, we love and serve our selves, we make the objective happiness the means of the formal happiness; we love God, to be happy by him, whereas we should do the contrary; to seek to be brought to him, to promote his honour. Self in men will not be put down, till all power is put down. Self will live longest, and dy last in every Man. Yea indeed God out of commiseration doth indulge us in a true sence to serve our selves of him; he invites us to him because of his goodness, commends his Love and Mercy to us, he proposes not himself nakedly and abstractly, but represents himself to us as a motion directive of our design to him. Wherefore all Divines agree in this, while we are in our way, (Travellers here) it is allowed by God to encourage our selves in our way, by proposing in the end of our Journey our recompence of reward. But a man is short of perfection when he makes the ultimate Issue the means, and serves not God for himself. Till he doth deny himself, he makes God in some sence serve him. Consider also the Clemency of Heaven, and indulgence

1. Cor. 15. 24.

gence of God that abates us ; what to us is most difficult to do, he gives it us in as our allowance.

2. *A parte Christi.* There is another aspect of God to us, when we are in relation to him, and when we are out. We gaze on him as a stranger, when  
 1 John. 14. 3 we are not in relation to him, but now we acknowledge him as a Friend. The working of the Spirit in us when we look upon Christ as the Head of the Soul, it inwardly warms the Heart. When the Disciples were comforting themselves about Christ, and he speak to them, their Hearts burned within them. It is grievous to the Soul to be asked, *what is thy beloved more than another.* This made the Spouse impatient and summon in Heaven and Earth, and rank all the Creation to serve out an expression to set out the Beauty of Christ.

*Infer. 1.* If Christ be precious, and tereft in him, then is it safe to compromise our Judgements with those that have Interest in him and propriety to him. An happy Christians possession is far beyond a notionative Speculation. Christ is not an argument to be beaten nut into fine words or Phrases, but a solid

solid Foundation to build upon, a ground to stand upon.

2. If thou wouldest have settled and grounded judgement of Christ, make him thine by particular Interest, and Appropriation; thy Judgement else will be short and inconstant. Make him as well the object of thine affection as thy knowledge. When the judgement goes first, affection will follow after; 'tis easier a thousand times to fling a Notion out of the Head, than to move the Heart when it is settled: Therefore second your Judgement by affection, secure the Heads by the Hearts, to now to go on with other expressions of the Apostles vehemency,  
*For whom I have suffered the loss of all things.*

*Hence observe 4 things.*

1. A Christians Judgement and Practice are proportionable: Doubtless I account all things, &c. There is his Judgement,

*For whom I have suffered the loss of all, &c.*

There is his Practice, and there is the Constancy of his Judgement. I shall



shall lose all, &c. Practice answers Judgement, and Judgement is confin'd by Practice.

*Obser. 2.* He that hath any of Christ would have more of him. He accounts it loss for Christ: In the next verse he goes on; for the transcendent knowledge of Christ, then that he might be found in him, and then to be known of him, and to be confirm'd by his Death. His blessed Soul will not be satisfied, but is still thirsting, till it hath all Christ. Our words are too short to express the Apostles Mind and Sence.

*Obser. 3.* Emptiness of all worldly Excellencies is the only way to get Affection towards him. All things else are σκύβαλα, *off-scouring*.

*Obser. 4.* A Man that is a true Christian can part with all the world for Christ.

*To the first.*

A Christians Judgement and Practice are proportionable. There are 2 things

in it. 1. A Christians Practice answers his Judgement. 2. Worldly inconveniences occasioned by such Judgement, prevail not to alter the Judgement.

*The first Reason of this point.*

Learn then that a Christian is renewed in all the parts, and faculties, and powers of Soul: We are better not in regard of perfection of being, but perfection of parts.

A Christian is renewed throughout: There is a regeneration of the Will, and compofure of the Affections; it makes men as well taft as feel, or fee as their Heads are informed, the new Birth of the Creature is in all the parts.

R. 2. It is the violence of Hell it self to live in practice contrary to the Judgement, the Man that thus acts, doth himself more wrong than all the World, yea, than the Powers of Hell can do him; he puts himself on the fearfullest Wrack that ever any Man endured. A Christians practice must be correspondent to a Mans judgement, because it is the greatest wrong that can be, the contradiction of a Mans Judgement.

R. 4. Be-

R. 3. Because Religion is a solid settled Judgement, not a light and moveable opinion; and if that be mature, and grounded, it will not only have Influence upon, but absolute command over the whole Man. Such as are not brought to full growth and perfection, vanish as the Morning Dew. But Religion is a thing settled in the Heart, a sound Judgement. A Mans Heart is engaged, and possessed with it after long debate and inquiry; wherefore it is the most deliberate and advised action he undertakes in all his life. Now the Heart is won, and made a Fort impregnable for God, which is not easily surpris'd by Hell or Satan himself.

It is not a bare Name or Opinion, he's soon imbottom'd, that is not well grounded in it. Religion is a frame set up in the Soul, making it a Garrison for God; that the Devil himself assaults in vain.

R. 4. The mighty power of God is engaged for the existence of every Believer, *being kept by the mighty power of God unto Salvation.* Because Gods Omnipotency is engaged for their  
main-

maintenance, therefore can't the Gates of Hell prevail against them. The powers of Hell and Darknes indeed are in themselves formidable, but nothing considerable in Contestation or Competition with the Divine Power. Omnipotency easily countermaundeth all the World, and Hells Power; you see a Christians Judgment and Practice go hand in hand together.

*Use. 1.* A word of conviction to vain Boasters, empty Pretenders. He that is not in Heart and Life, as much as in Tongue and Words, is a walking lye. They who pretend their Hearts for God, and are nothing less, are self-contradictions. [REDACTED] is not a thing seated in the Head only, the subject thereof is the Heart likewise; it is somewhat in reality.

*Religion*

*Use. 2.* God holds Men as he gains Men (*i. e.*) by spiritual irradiation, and inward illumination. He draws them by the Cords of Love, and so holds them. Mens enlightning is their first step to God; as is the Heart, so is the Man: this is our security ever after.

Obfer. 2. He that hath any of Christ would have more of him, *εἰς αὐτὸν αὐτὸν* to be intimate with him, incorporated into him, found in him. It is so, because

1. He finds Christ to be so good.
2. He finds nothing so good as He.
3. He is well able to judge of him.

*To the first of them.*

1. We prov'd before that he was an Eminent and Intensive good, (*i.e.*) in himself. And Extensively good, (*i.e.*) as to all effects and purposes, in all places, for all cases, and a protensive good, *i.e.* a continuing and lasting good. He ever lives to make intercession, &c. *The same yesterday, to day, and for ever.* And he is an adequate, good, suitable to our misery and imperfection. *Meat to the hungry, and drink to the thirsty, &c.*

He is a remedy against every Malady, fit and proper to our turns, communicative of his good, and he would be egregiously frustrated, if we were not partakers of such priveledges. He



is virtually and effectually every good, he is not destructive of any thing, that's good in us, but *ratio consequendi*, the means of attaining all.

2. He finds nothing like him, not the choice of all things; not all things together, not any thing wherein it actually triumphs it self, nor any thing in ultimate issue.

3. He is well able to judge of him, because enlightned by him; it is in his way, and within the compass of his profession, he doth but like himself, and in his trade, when he judges of Christ. This is the very issue of his Christianity, as he is actuated, enlightned and enliven'd by him; so is he disposed to this act. Then

1. Here is a palpable Conviction of absolute non-interest in Christ, because they do not desire Christ. Were men truly possessed by him, they would make reports of him; set estimate and value by him, enquire after him, take more hold of him.

They that have tasted of Christ, desire and long after him, converse and discourse of him. Mens sluggishness and listlessness this way discovers them

not to be real, but vain pretenders to him.

2. This may justify the hungry appetites of Christians, whose practises are so unsavory and absurd to the minds of Carnal Men. One morsel provokes the Appetite to more; when they have a tast of the Spirits working in them, they are upon the wing, and take no refusal. The Sence of the Worlds emptiness, prepares for Christ's welcome. Yea doubtless, *And I account all things but Dung, that I may win Christ, &c.* There is a sence of the Worlds vanity and Christ's excellency. Man hath always a *Dalilah* in his Heart, his mind is not his own; man ever adopts some companion. When Christ is espoused to the World, he divorces the beauty and excellency of it, with which the Soul did formerly commit Spiritual Adultery. Men do not wittingly befool themselves, or sport in folly; now nothing is so base an enemy to Christ, as a lying apprehension, a false Judgment: At that instant that a mans mind is enlightned from Heaven, a man ceases to walk in lying apprehensions, he is rid of his fond fancies, and

can

can act according to right reason, judgement, and understanding. Christ is therefore neglected, because we are disaffected towards him, and our disaffection proceeds from hence, that we are under the power of a false Judgement. Recover the Soul to right Sence, and it will return to Christ.

*Infer.* 1. This tells Worldlings why they have no Stomacks to Christ, and why they can't relish the dainties of the Gospel, and why carnal spirited men take not that delight and complacency in Christ as others do, they are full already. *And the full Soul loaths the Honey-Comb*; their Mouths are out of taste, their Pallats distempered; they have already surfeited of carnal delights and fleshly Delicacies.

2. Study the world so far as to free thy self from Impostures and Deceits. Where there is nothing for the external Sence to work upon, the desires of Mens minds will call up, and take pleasure in Fallacies. Let a man take himself off from being a Slave to the world, by duly and rightly informing himself how far effectual and available the good things of the World are, and wherein

short, wherein the extent of their goodness extends, how far it reaches, wherein it consists, to what bounds and limits confin'd. A man is least of all secured from the hurt and danger of it, by being abstracted from it. Though a man precisely and barely uses no riches, by knowing the World is unsatisfactory, yet this is very advantageous to the provoking and stirring up desires and expectations of Christ, and the delicacies of the Gospel,  
*For whom I have suffered the loss of all things.*

*Obser.* A true Christian can find in his Heart to part with all things for Christ. And therefore observe again, That Christ comes as a very good bargain, if he comes upon such terms. If a sight and Judgment of the Worlds emptiness, if diffidence and distrust, and a loss of the Worlds contribution will buy Christ, stick not at the bargain.

*To speak to the former.*

When Christ is entertained, all the World is made to yield to it. I'll evince it by instance, Demonstration, Application. When Christ was made known to them, they were content to burn their Books, amounting to the value of 50000 Talents. Acts. 19. 19.

*Peter and Andrew* leave their fishing-nets, by which they got their living, and follow Christ. Matth. 4. 12

*Matthew* forsakes his Custom Office, and follows Christ. Matth. 9. 19.

*Peter* declares that he had forsaken all for Christ. Matth. 17. 27, 29.

*The demonstration is four fold.*

To part with all for Christ is

1. On our part convenient.
2. In it self expedient.
3. To preserve a man whole and entire in himself.
4. It is profitable to us, and for our gain.



## To the First.

Col. 3. 9

1. It is fit we should return somewhat to Christ, he expressing so much love to us. This is a peice of ingenuity on our parts; our all that we can part with, is nothing to the least dram of that blood he hath shed for us. He for whom it was no robbery to stand upon terms of equality with his Father, yet he emptied himself, stooped down so low, as to take up the Cross, and suffered Death for us. He in whom were hid all the treasures of Wisdom and Knowledge, cries, *why callest thou me good?* Accommodating himself unto the Condition he condescends unto, that he might be the more effectually a Mediator for us. It behoves us to do somewhat to testifie and expresse some working of affection unto him. And there is no greater sign, than to be ready and willing to resign up, and relinquish all our Worldly Interest at his call: This is self-denyal, this is the testimony of our affection, and the proof of our loyalty. The things we part with, are more Gods than ours, at whose

whose pleasure we hold them; neither can we hold them, when he takes them away; and it is better to lose them, than any longer enjoy them, because they are out of season, out of date; therefore how inconsiderable a thing is it to part with all; this is the tryal of thy Faith, and resignation of thy self to God.

Power to use is more and greater than simply to enjoy; yet the power to part with is greater than either, *i. e.* In case of Gods call. Now it makes more for the honour of God to lay them out, than to keep them. Here is an action of thy part taken well at thine hands by God; and herein you ought to be thankful for this Grace of God which is given you.

This is the genuine temper of Religion and this it is to have a Mans Heart loosned from the World, and to be able to serve himself truly, by his disposing of what he hath to serve the honour of his Creator, to testifie his acknowledgement of God, and how much he is beholden to him. It testifies, 1. That our Hearts are with Christ. 2 That we have a sence of his  
love

love, and are willing to make due returns unto him. 3. That we are content with him alone. If Christ should say unto the Soul, thou shalt not live by Bread any longer, but by the word of God, and by me immediately, and by Faith, and a sight and sence in me. Is this a wrong to be more dependent on God, than on the Creature? To be admitted to the glory of Christ? Have we not abundantly cause to rejoyce in finding that sweetness and contentment in him, and knowing him to be as he is, and as the Scripture holds him forth;

2. 'Tis convenient in it self to quit the World ( upon the call of providence ) upon three-fold account.

1. To make room to lodge Christ.
2. To prevent Christ's Jealousie.
3. To secure our selves from impossible actions, and of such things as are mutually destructive one of another.

1. To give Christ entertainment. Former Inhabitants must be outed *Ejectione firma*. For the Prince and Lord of Life and glory. He will furnish the Room with his own hangings. Now Room for Christ will not be made with-

without an Engine to loosen our affections from the World, in a three fold regard. Because

1. Our Heart is narrow, and therefore cannot hold all.

2. Worldly things are heavy lumber and therefore take up much room.

3. Christ is a great Treasure, and therefore there must be room for him.

1. Our understanding and affections are but small. Consider the apprehensive part of the Soul; we can neither know him, nor love him here, but in part : All the love that we can spare him, will be but a little; therefore throw the World out of your hearts to make room for Christ.

2. The things of the World are heavy lumber, and will not lie close together, nor mingle one with another; they clog the Stomack, and take away the Appetite. Men that drink daily draughts, have no Stomack to Heavenly delights. Men dote upon Worldly Excellencies, and feed on husky and windy vanities. Though they cannot satisfyingly feed on them, yet they may Surfeit upon the tedious and dull concoction of them.

A Man taken up with the World, hath a stone in his Heart, and so Nature is weakned, and deprived of Spirits, that it requires for concoction; so that a surfeit is consequent hereupon. Worldlings, eat, and never have enough, their food is barren, dry, and void of nutriment.

3. Christ is a filling Treasure, Nature is not recompenced for her work, when she is overcharged, because there is no Quintessence suggested to the Spirits. The eye of the Soul to Christ, is as the bodily eye to the Sun; they are overcome by the redundant light of its resplendent rayes. It is too too weak to receive the full influence of that glorious Body. The like disproportion doth the eye of the Soul hold to Christ. The Soul's eye may be for ever employed in viewing the Lustre of the Sun of Righteousness; we are not able to bear the Splendour of Divine Beauty but the Eye is dazled, the Mind astonished and wrapt up into a sequestred speculation from corporeal transactions. We shall need no creature candle light in the Sun-shine; no, we had need rather to draw the curtain. God can call  
a Soul



Soul out of the Body, as a flame of fire swallows up a Spark, or the Ocean drinks in a drop. So Christ is of so filling a Nature, that all the intendency of the mind is to be fixt on him, and all the vastness of the Soul to be determined to him. The Soul is in a rapture, while the hot beams of the Sun of Righteousness fall down directly on it. When the Soul hath intercourse with God, it is snatched away from the Body for a season, and the ordinary course of Nature is intercepted and suspended by the Divine power. It is not agreeable to the State we are now in, to be happy, we may soon be swallowed up, and overcome with glory.

*The nearer we look upon this Glory, the* <sup>2 Cor. 3. 19.</sup> *more we are changed.* Outward heat (say Philosophers) call forth Mens inward heat, and that that we call fire, is light in its Element above. They say, so doth Divine influence *evocare calorem internum*, call out the heat in us. When the Body lies by, and the Soul is sallied out to God. It is in an extasie, and holily obstupefied, and it is wonderful busie about Christ, its noble Object.

In this case they are within the verge of Heaven, and in danger of nothing but being a little sooner transported into Paradise; of passing out of the World into Christ, without observance of being changed, and not tasting of Death. Of having the Soul conveyed into happiness without excruciating or tormenting the Body; God can glorify a Soul by looking on it, and call it out of the World by shining upon it. Should there not be a Suspension, and taking off of the favour of God, and a withdrawing for a while, that the Soul might recover herself again; she would, I say, be stolen out of this estate, as when the huge Ocean takes in a drop.

When God causes the light of his countenance to rise, and a Soul is under the influence of Heaven, should not God inhibit or abate, should he not a little withdraw, the Soul would even suddenly be taken away by him, and leave the Body forlorn and destitute as a stupid heap, the Soul would invisibly and insensibly steal away, as the greatest flame snatches into it a spark.

2. It is requisite that the Heart be loosened from the World, to prevent  
Christ

Christ's jealousie, or disdain. Christ refuses to be a piece of a recoverer to Man, he doth not his work by halves, he'll not be half a Saviour, he will be all in all, to whom he is any at all, or else he will be none at all, to him to whom he was any. Christ scorns any competition. It is not safe for the Soul to create any cause of jealousie. He may well disdain to be what he would be to the Soul, when it hath any expectation of or looks for any other supplies.

3. It is convenient to the end, to keep a man whole and intire in himself, and not broken or divided into contray actions That that we do apprehend to be such as that we do owe happines unto it, that we will bestow our selves upon, be it what it will be. For if we acknowledge that we owe but half, we had better owe none of our selves or services to him.

If we lean upon the Staff of the Creature, if the World make us or mar us, we are miserable men. Therefore that a Man may reserve to himself his just liberty and freedom, he must live above the world. He is not kept warm by his Cloaths, nor nourished by his food

Food, ( *i. e.* ) originally, or independently. The Creature without God is nothing, and the Creator without it can do any thing.

*Obfer.* A Christian can find in his Heart to part with all for Christ. Here is Doctrine in practice, *disciplina in subiecto*. The Reason is because,

I. It is ingenuous on our part, we being made partakers of so much love, *for whom he became of no reputation*, and emptied himself, that we might participate of his fulness; and this for our gain and advantage. Our present enjoyments are more Gods than ours; therefore it is meet to surrender them at his call. Hereby have we an advantage to testifie our love to God, that's the most the World's worth, and the greatest benefit it can yield us, to give us an opportunity thus to act, to testifie our acknowledgement of his providence, and to acknowledge our dependance upon him, and to witness that our lives are not bound up in Worldly things, but that we live by, and upon, and under him. God can easily supply the want of any Worldly Creature.

2. Its

2. It is convenient in it self, that we be in a frame of Soul to part willingly, with all in the course of providence upon Gods call, upon this account, *viz.* To make room for Christ, and therefore there must be an emptying; and our Hearts being narrow, apprehend but little; now our affection holds proportion to our knowledge.

The eye against the Sun is soon overcome. *A plenitudine objecti visibilis*, by reason of the fulness of the visible object. A Man never moves in his proper sphere, till his mind be thus elevated. This was the 2d. Proof of the point. The 3d. and the next was, to prevent Christ's disdain and jealousy. He will be all or none at all, not a piece of a Saviour, and here the rule is true; *vulgus non distinguit*, the vulgar distinguish not, but those that are taught of God, know how to distinguish.

It is the diligence of divine providence to supply us in such a way, in all his dispensations, as that we may know our independency on any Creature so much as to enslave our selves thereunto. That which is ordinarily our *subsidium vite*, and that that we live upon, is some-

D

times



sometimes that that we can live without. The word of God enriches and feeds us as well as Bread.

The Creature as seconded, and warranted by Gods commission, nourishes us, and no otherwise. It is the blessing of God that we live, by Meat and Drink, and that warmth is preserved to us by our Cloaths. This is preventive of base slavery. To know that the Creature is subservient to us by its Service to God, and that Man is above the use of any Creature. I say again, it is fundamental to that noble Liberty wherewith the mind of man ought to be endowed, and preventive to the deepest slavery, to know that God commands the Creature, and that it cannot act a whit without his warrant. Neither go we out without bidding, nor delay without not being sent. And man is above the necessary use of every Creature.

*Use. 1.* Then is religion the most operative, and energetical thing in the World. It carries all before it, it enlightens the Mind, reforms the Heart, loosens the affections from carnal delights. To part with all for Christ is

in the Hearts of all those, to whom  
the Arm of the Lord hath bin re-  
vealed.

---

JAMES II. xviii.

*Shew your Faith by your works.*

Notions upon these Words *ἵνα Χριστὸν  
ῥησάμεθα. That I may win Christ.*

*Obfer.* **C**Hrist comes to us upon a  
good account; we have  
him at a good rate, and upon easie  
terms.

*Take an account hereof in 4 words.*

1. In the judgement of his worth  
and excellency.

2. In the Sence of the worlds em-  
ptiness.

3. In the loss of all Worldly excel-  
lency.

4. In the denial of our own righte-  
ousness,

ousness, We are to consider of the way of having Christ, which is by being found in him. The one is explicatory of the other.

1. He is content to have him at any rate; that he

2. Might win him, and to have inward possession of him, to be found in him, and know him, &c. What know him after I have bin in him! This Knowledge is the weakest degree of possession; but this is meant here of Sense of him.

3. He would have effectual Interest in him, viz. in a full extent to all effects and purposes.

1. For his justification, not having his own righteousness, but that which is of God through Faith.

2. For Sanctification, the Virtue of Christ's death.

3. For the mortification of sin, and the power of his death for their vivification.

*Obser.* A Beleiver is found in Christ, viz. Being cloathed with his Righteousness, and accepted of God in, by, through, and for him, as also by partaking of the virtue of his death and resurrection.

1. A man is in Christ, *tanquam in capite*, as in the head; drawing influence from him, being govern'd by him, beautified and adorned with him, wrought into a conformity and consimilitude to him.

2. *Tanquam in radice*, as in the root. He is the Vine, Believers are the Branches, they are *propago*. Christ being rooted in him, they have both *robur & firmitatem*, and *succum & sanguinem*, strength and vigour and all from him.

3. *Tanquam in vade*, as in a surety. He is our Surety of a better testimony. He is our Surety, our gage and security; He is Gods surety to us in performance of the promises, the earnest penny of our Inheritance, and our surety to God, he lays down his Life for his sheep.

4. We are in him *tanquam in procuratore*, as our Proxy. He bore our Sins on the Cross, as well *nostro loco*, as *nostro commodo*.

5. *Tanquam in intercessore*, as our advocate, we are looked upon, and accepted in the Cloaths of our elder Brother.

6. *Tanquam in Sacerdote*, as our High Priest of good things to come.

7. *Tanquam in Sacrificio*, as our Sacrifice. He that knew no Sin, was made Sin for us

we might be made the Righteousness of God.

8. *Tanquam in primitie*, as in our first fruits, and if they be so, then is the whole lump so likewise.

*And to be found in him, not having mine own Righteousness, &c. But the Righteousness, &c.*

*Quest.* 1. Now to distinguish between the one Righteousness and the other, to wit, that of Faith, and that of Works. That is the difference between these two.

*Q.* 2. Why is the Righteousness of works laid aside? Why is it short and insufficient, and to be laid aside.

*Q.* 3. Whether in any respect there is an inconsistency between these two, or whether the Righteousness of Faith must be totally adhered unto, and the other renounced and disclaimed.

*Q.* 4. Where are those two consistent, and to be found.

*To the first Question.*

1. The Righteousness of the Law, is that obedience to the Law, which it expects and requires.

2. The righteousness of Faith, is that which Faith doth apprehend and take-



take hold of. The Law is holy, just and good, and therefore a conformity thereunto is this righteousness of Christ. It is a conformity and congruity unto the Law, written upon the Table of a man's Heart in the very Creation, which a man may read by the light of Gods own Candle set up within him. This is moral righteousness. The Law expressing the Sovereignty of the Creator requires the subjection and homage of the Creature. Obedience to the Law is an act of righteousness. Our own righteousness did consist in our full obedience to God, and in conformity to his will declared, and so far forth as we failed herein : were we lyable and obnoxious unto his Challenge? Now we should still be under the curse of the Law, were we not bound to obedience by the Title of our Creation ; our dependance is on him, we enjoy him, we have hold of him, we stoop to him ; we comply with him, because we are checked and controlled by him, and he being ours by this absolute propriety, he may well hedge in his command with a curse. It is but a due expression of the Creatures subje-

tion unto God, to obey him. But now according to the tenour of the Gospel, there is a new ground of acceptance. Christ is made unto us Wisdom, Righteousness, Sanctification, Redemption; endeavour of obedience unto God, is upon another account than doing. The Foundation of all our acceptation is in Christ Jesus. We are cloathed upon, with the righteousness of our elder Brother. Dutiful carriage and comely behaviour are things acceptable in the eyes of God our Father.

*Q.* 2. Why will not legal righteousness serve our turn.

*A.* 1. Because it was never for its own worth, or in its own right, a condition of the covenant, but only out of the Grace and Condescension of God. He was in danger by his delinquency of being reduced into nothing; but God having said he should live in his obedience, he was as sure of it, as God was infallible. Hereby was the will of the Creature in a capacity of being reduced to its first principles. Gods acceptation of mans obedience in the state of Creation was as a condition of a covenant and not in regard of any inward  
Virtue

virtue, or inherent quality in it. For the Creature, *extra omnem rationem fœderis, aut pacti*, out of any condition of covenant or compact, is bound in obedience and allegiance to God.

If so be then the obedience of *Adam* in Innocency, was a condition of a covenant between God and Man, through the Grace and Favour of God, and not in regard of his own Virtue or work, then when this condition is forfeited and broken, and the covenant void, what can man's obedience come to. When it was whole and entire, it was the condition of the covenant of life, by the Favour and grace of God. Now it hath been forfeited, and we return to our Obedience again. We put our selves all out of joynt by the fall; in one thing we obeyed, and in another not; therefore the righteousness of the Law will not serve our turns. That in the first place.

2. This Obedience unto, or righteousness of the Law is weak, insufficient, and partly disobedience. Therefore have we cause to say of our best Sacrifices, Lord I endeavour, pardon my failings. There lies a contracted impotency

tency and inability upon all the powers and faculties of Man, since the fall. We most commonly are contrary to our own principles, and previous resolutions : We fear, and miscarry, and have abundant cause to be sensible of our Weakness and imperfection ; our affections are disordered and indisposed, our understandings confused, and all the whole frame and inward constitution out of tune. 'Tis not *ex abundantia virium*, but *a defectu*, for want of Spirits that the palsy hand shakes, not for redundancy of Blood. In like manner our impetuous desires, and inordinate affections express not our activity or agility, but our contracted impotency.

Q. 1. Whether are they consistent or no ? A. Yea, every way but one. For

1. They meet in the subject. For where are the Graces of the holy Spirit, the truth of righteousness, the Seals of the Spirit of Adoption; and the Testimony of the Son of God ; a candid and ingenuous disposition, a sound complexion and constitution ? Who will think better of God, than those that have the fullest assurance of their justification. They are most vigorous  
in

in all acts of holiness, and in a ready and chearful compliance with his will; so that there is an inseparable conjunction of these two, Acceptation of a mans person in the court of Heaven, and the Sanctification of his person on Earth. For do you imagine that the Prince of Heaven will not bestow any cost to adorn his own Habitation: let the unclean Spirit go into the Swine. Shall we be made gracious and acceptable in the eyes of our well Beloved, and yet remain in our deformity? Shall his love be declared upon us, and nothing but expressions of emptiness in us, and contradictions to his holy will? it cannot be imagined. He that is accepted in Christ, is also inhabited, possessed, directed and governed by the Spirit. Whoso is partaker of the Son for acceptance, shares also in the Holy Ghost, and shall become an Habitation to God through the Spirit.

2. They are conjoynd in themselves. Our Saviour mends and betters the temper and frame of Mind that is in us, upon which follows the fruits and issues of the Son and Spirit co-operating in us; which are Grace and acceptance with him, sanctity of Heart and Life towards him,



him. He that is absolved from the guilt of Sin, hath somewhat preservative of him, in Sanctity.

2. 4. Where do they part these two righteousnesses, to shew you the different places of these two?

1. A. Our good works are not the ground of our justifications. Neither habitual or actual righteousness or holiness of Life and conversation is the foundation of a Mans acceptation, or the matter of his justification.

2 Cor. 3. 10.

2. We are accepted in Christ. For the election of God was an act of Grace or Goodness, not of right or justice; the rise of it is *aliquid extra*, somewhat without us; by free donation, and gracious influence we are accepted; it is said *secundum*, but not *propter opera*, according to our works, not for them. Habitual righteousness is the principle of holy actions in Life and Conversation, and those do fortifie and strengthen it. A good thing out of its place is quite another thing, and so are works consider'd *sub ratione meriti*, as meritorious. Holiness of life is the beauty of the Creation. Observe the appropriation of the phrase; that no man might mistake, he speaks

5 Eph. 6.

speaks so plainly, *non licet bis peccare*; he makes account of his acceptation in the righteousness of God through Faith, *καὶ τὸ Πίστη*. Afterwards he saith, *ἐκ τῆς Πίστης* that which comes derivatively to him, through Faith, as the channel, this is primarily *ἐκ τοῦ Θεοῦ*, from God, as the original cause, and productive principle. The righteousness of God so called for three reasons. 1. Because of his provision. The death and passion of Christ, are not of our invention, When we were lost, had not he awakened us, we might have felt our own misery, but not have known that we were plunged into it. The Philosophers themselves in this necessitated extremity, and sad condition, had some sence of ther misery, but no knowledge of recovery. 2. Because of Gods operation. He fulfilled all righteousness, *In the day thou eatest thereof, thou shalt dye the Death*. 3. Because it is of Gods disposing, he makes it over to whom he will, and accepts of whom he pleases; there is never any variance between the Father and the Son, about the allocating of the merit of the Sons death.

2. This righteousness becomes ours two ways.

1. By Gods imputation or accounting it to us, who shall charge us, if he acquit us? If he absolves, who dares condemn?

2. By Faith apprehending of him, and applying him to us, Πάντα δυνατόν τῷ πιστεύοντι, All is possible to a believer.

3. For the righteousness through or upon Faith, πίστεως καὶ ἐν πίσει, ergo it is not Faith for righteousness, but righteousness through Faith. Wherefor 'tis a vain thing to think that Christ came to make a proposition, by believing whereof men should be saved. He came to found acceptance, and to work matter of righteousness. This for explication. Three words for application.

1. Awake to righteousness; having the Faith of God, entertain the knowledge of revealed truth. Behold and consider our Saviours transaction, condescension and ascension; 'tis not a thing of created invention. He that hath spent his time in viewing and valuing that salvation which is wrought for man which is declared in *Sion*, this is a good account of his being in the World. As  
he

he said, *here is water, what hinders but I be baptized*; so I say, here is Cloths for you naked Souls, what hinders but that ye be invested, and put on the Lord *Jesus Christ*. 'Tis not modesty but unbelief; not a shameful forbearance that hath any tincture of virtue in it, but a cross disposition to heaven that Christ is now declared and held forth to you, and you repudiate him; it speaks in you *recusare & repudeare*. They are as it were twice dead, who fall short of the Gospel, *felices nimium bona si sua norint*, we have a time to compass it, and unbelief is as much as the life (to come) is worth. There is nothing at all, not one word to justifie unbelief. What cruelty to a man's self is it not to venture or make an offer when there is means and mercy, and a gracious Saviour tendred? Is any man better by sitting still? Is ought lost by endeavouring? Is any thing got by delaying? If on the other hand you compass this act, you do an act to more purpose than all the world, and intensively more worth than the whole Universe, or any thing it is busie about. Shall I make report that the King of *Israel* is come to save, and shall all  
his

his acts and mighty miracles procure him no credit at all? Certainly unbelief will prove the most unaccountable Sin in the world.

2. It is the greatest happiness in the world, that we are born in such a season, wherein the depth of these counsels are broken up, and declared unto the World. This is the deeper and more solemn engagement upon us, to walk in the utmost extent of natural improvements.

3. A believers Faith is the matter of his confidence, and now he is well supplied to all effects and purposes. It is very satisfactory and effectual to ease and mitigate the grief and pain of heart and mind. It is a staff to the Soul, 'tis better to lay hold of an Oake than of a Reed, the latter deceives and pierces, the former is a good support and stay. Salvation is here of Grace, hereafter in glory, they differ only gradually; the former frees a man from Satans tyranny, and the usurping power of Sin, and the dominion of the Law.



---



---

PHIL. III. xv.

*Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

1. **A**S the report of the Language of his Carriage. *Let us, &c.*
2. As a word of Encouragement. *If in any thing ye be otherwise minded, God shall, &c.*
3. As a forcible Argumentation: *Us Professors, &c.*

*Doct. 1.* It may be supposed, that *Doct. 1.* he who is right for the main, may err in some particulars. *This is the rule of Perfection.*

*Doct. 2.* There is good ground of *Doct. 2.* expectation, that to such as are right

E

in

in the main, God will discover to them particular Errors.

*Doct. 3.* *Doct. 3.* It's greatly to be desired, that those who are substantially grounded may differ as little as may be.

*To the first Point.*

Fundamentals are of this sort, *viz.* things of undoubted foundation in Natural light. As for a Creature to tender homage to the Creator, to be subject to his Law ; to comply with his Will, to entertain his Commands, and such things as are of clear Revelation in Scripture ; They may err I say in many practices, As

*Reas. 1.* They may err from the naked fallibility of the Creation. It's God's Prerogative Royal, to be an Infallible Light. Nor doth the grace of reparation exempt any Christian from the possibility of Erring ; it would be too much for the World. The first Creation was not sufficiently secured against Error.

*Reas.*

*Reas.* 2. From an acquired prejudice against some practical truth. As by Education: General sense or fond presumption.

1. Education, for a Man to suck and take in an error from his Birth, this is Colour laid in grain, that will not soon wipe out.

2. Ingenuous and modest men are diffident to their own judgments, they put the generality in one scale, and their own in the other. Therefore our Fore-Fathers many of them did *Errare errore seculi*. Fell into the Errors of the times.

3. By a fond imagination and strong conceit. I verily believe it is so, but why I know not.

*Reas.* 3. From the darkness of the thing it self: As being little in reason, and to quit the Rule of Faith, it is short. Without the compass of revealed truth. It's ever safer to suspend, than to be rashly relolved upon this ground, that it is easier for a man to resolve himself being unsatisfi-

ed, than to shake off an Error, having taken hold of it. Knowledge thereof is of less importance, and ignorance in that case less hazardous. Be not peremptory without reason, to yield to reason is mans perfection : And his degeneration any where to make a stick where divine Authority makes a proposal. It becomes a Christian to believe and entertain every thing that bears Gods stamp.

*Reas.* 4. From the necessity of mans prejudiced nature since the Fall, by the forfeiture of his Obedience, since the Fall he's sunk, and in a lost condition.

*Doct.* 2.

*Doct.* 2. That they who are right for substantials, or for the standing Rule of a holy life, that God will secure them, and deliver them from particular Errors. There is a fourfold ground of expectation.

1. In respect of God the Father of light, and truth, so far as any one approaches unto light, or truth, so far forth he approaches to God. And at  
a

a distance from him, the more exposed and obnoxious to error and falshood. The Devil being in a moral way, and degenerate estate of all Creatures, most remote from the Creator, is become the Father of lies, and countenances and delights in falsities. It is the qualification of a good Man to make approach unto God, and so much of his image remains in him, so far as he dwells in Light; therefore did the *Jews* conceive our Saviour would raise *Lazarus*, because he loved him. Whom God hath supernaturally inlightned, and acquainted with the main principles of Holiness, he'll certainly discover to them matters of less consequence, he doth never *frustra inchoare*, make a frustraneous beginning. If he hath done the greater, he will do the lesser, much more, he's never deficient in beautifying and accomplishing those whom he hath renewed and changed, *He* John 6. 13. *will lead you into all truth.*

2. In respect of the Subject entertaining truth, He is fit for any tincture or impression: Error in a good



Man is a thing out of its place. Error is a foul and monstrous creature, that will not settle upon a refined, a rectified, a clarified Understanding. Things out of their places are not, *in esse Quieto*, they are restless. A holy man hates the very notion of a lye, and thrusts out the least discovery of a contradiction to truth. In regard of his internal sense, he stands an enemy to all error.

3. In respect of the nature of truth, and their relation unto each other: They hang on a string, and are linked together, it is not easie to disjoyn them; they are in pursuance one of another. They are not only akin to themselves mutually, but the Souls intimate acquaintance. A right understanding for the main, will work out and prevail against particular Errors; just as Sanity in the principal parts of the Body will work out other distempers, and recover it self from small Maladies into a right Constitution. So give but a holy man room, and his divine Nature will overcome any thing of a Diabolical instinct.

Truth

Truth is the Daughter of Eternity, but Error is a Lye. A lye lives by the credit of truth. Existencies continue, Appearances do not ; such is the foundation of a lye, but a colour it will soon rub off, and quickly wear out. There is fair ground to expect thus much, provided men do not incur a forfeiture as to their own particulars, and stand not in their own light. Therefore take a few conduccables to truth. I will reduce them to five Qualifications, or Cautelous Provifo's.

1. Provided, he maintain within himself a temper of humility, Its expressly affirmed, *The meek the Lord will guide, the humble, he will teach.* Psal. 25. 9.

2. Provided, he be of a teachable Spirit, docible, and willing and ready to be informed.

3. Provided, he retain a general intention to receive, entertain, and submit to any truth that shall appear such, though it be contrary to a particular interest. This qualification is not only preparatory to the introduction and dipoſitive to the entrance

of truth, but likewise Antidotically preservative against a venomous Error, even in matter of error and dangerous falshood, here is an honest meaning.

4. Provided, there be due care of right Information. It is a great deal less hazardous, and dangerous to be in an Error, when as there is diligence and inquiry after the knowledge of the truth, than to err and neglect inquisition. There is no truth of any consequence at all to Religion so slight, as to be reclaimed.

5. Provided, there be an entertainment of the truth, upon a right ground, *viz.* out of conscience to God, and not to comply with any faction in the world. To be opinionative for the persons sake, is to prostrate the Excellency of Heaven to the Dust of the Earth; unbecoming a Man, defacing to Religion. There is no justifiable excuse for any man to compromise with the judgement of any number of Men never so holy, except he plead his impotency. Thus to act is Popery, an implicit Faith,

Faith, or non-necessity of understanding. This is the greatest servility in respect of a mans own home, and the greatest flattery in respect of abroad ; for a man thus to deny all of God in himself, to unmake, to nullifie himself ; a worse act than this the Devil did never do, thus to sin against his own Being. I add,

6. Our experience of present, and of past time. He may make as good use of bad ( as good ) occurrences and accidents. Travellers love to hear of the dangerous and untoward passages, as well as the pleasant wayes of their Journey. So now have we evidenced and evinced the rational Proposition, *Habenti dabitur, To him that hath shall be given* ; if we imprison truth, we streighten Gods own hands.

*Doct. 3.* They who are universal-ly right, should differ as little as may be in Circumstantials. Those that worship God in the Spirit, that rejoyce in Christ Jesus, that have no confidence in the flesh, ought to be consolidated, and united in love, and in affecti-

affection together. I'll plead for the necessity hereof, both by convincing Questions, as also by solid Arguments.

*Qu.* 1. Why not a free compliance, a fair correspondence where there is a vital Information by the same Spirit? Consent in the main, is available for an happy union and conjunction.

*Qu.* 2. Why do they who in more things differ, and meet in fewer, agree better than some Christians who differ in fewer, and meet in more? Take a man renew'd by Grace, and a meer moralized man, a man of civil ingenuity, there is seldom any visible discord between them; Nay, Brethren in iniquity agree amongst themselves, their foundation is a lye. *Sævus inter se convenit ursus; Wolves agree amongst themselves. Tygers* that are protervously furious against any of a different kind.

*Qu.* 3.



*Qu.* 3. Why doth any one insist over much upon difference there, wherein he himself is timerous, and afraid peremptorily to assert? Why dost thou give thy self such advantage, and thy Brother none at all; having no respect of Gods interest in him, or his in Heaven? Thou makest thy self an infallible Judge to him, who art a fallible discerners of truth to thy self?

*Qu.* 4. Why do I not make the like favourable interpretation of my Brothers miscarriage, which I made for my self ere-while in the like case? If this Rule did but prevail more, there would be much more moderation in the tempers of men?

*Qu.* 5. Why should I not expect to abate the difference by a fair debate when men join together, that that will be disjoyn'd by their distance, and going asunder?

*Qu.* 6.

*Qu.* 6. Why therefore, if by an act of Judgment, I exclude him not from interest in God through Christ, ought I to deprive him of all love and affection? I should follow my judgment every where, and not go before, ought I not to be wary and jealous for God? yea doubtless. Deny not your affection, where God doth not his.

*Qu.* 7. Why do I think my Brother is out of Gods favour, for the not having of that, upon my having whereof, I lay no stress upon Gods favour? Is the privative more available to mischief, than the positive to good?

*Qu.* 8. Why do not I think that my Brother may understand that to morrow, that I do to day? Why then should I be so busie to part to day, when we may to morrow come together again? I can't tell what a day may produce.

*Qu.* 9. Why do not I think that  
I

I am taught of God to teach him?  
No man *lights a Candle to put it under a bushel*; when thou art converted, strengthen thy Brother. The Candle in thy socket may give him light, this knowledge of thine, should rather hold thee among men, than carry thee into a Wilderness, when thou art qualify'd a fit Instrument for publique Service.

*Qu. 10.* Why do I think that my Brother is alwayes to know that which I knew but lately? He who came into the Vineyard at the eleventh hour, was received as well as they at the first, &c.

*Qu. 11.* Why do I despise him that is short of me, not knowing but that he may not be below me? Allow him to be a foot of the Body, rather than exclude him. In the Body if it fare ill with any Member, the whole resents it, and is sympathetically affected therewith.

*Qu. 12.* Shall I take no pleasure  
in

in him as a good Man, because he's not quite as I would have him ? A good Foundation laid, invites to a Superstructure. First motions are of God, who is likely to perfect his own work, and why should not *Convitatores* here, hope to be *Comprehensores in patria*. Fellow-travellers meet at their Journeys end.

*Qu.* 13. May there not be as great a disproportion between the make of his Apprehensions and mine, as is between us in point of variance otherwise ? Why then should I challenge him with this fault, that mine understanding and his were not cast into one and the same Mould ? God refuses not us because our conceptions of him are short and unworthy ; *Ergo*, Incongruity or Disparity of parts, ought not to be matter of difference with those whose hearts are infused with the love of truth. I should rather voluntarily polish, and improve the growth, and lessen the disproportion and imperfection of Nature by Art, rather than to build upon her Imperfections. *Qu.*

*Qu.* 14. Why am I so forward to judge, where I am so much in danger my self? Why am I so presumingly censorious, where I am no competent Judge? I cannot make a Law for Heaven, nor assign the *Minimum ut sic* of Heaven, or the *Maximum ut sic* of Sin; I can't say, if there be not so much there, is no Admission to Heaven, nor if there be so much, it is an unpardonable Crime: thou knowst not the limits and extent of Gods mercy?

*Qu.* 15. Why do I resolve on parting, before I have resolved the Circumstances, as the Causes, Extent, and Limitation of Reconciliation. Where they may part, and how, and when close again and unite?

*Qu.* 16. Why, since I agree so little with my self, and so unconstantly? do I so severely examine others by my sence, and challenge them for the least departure?

*Qu.*



Qu. 17. Why, where there is any ground of hopes for to close in Eternity, is there not double diligence here to inchoate and forestall that blessed Unity?

*Now I will lay six several Foundations for this Truth.*

1. Agreement amongst Christians, is a just expression of God, and an happy imitation of him, God's the Author of Peace, the Diver of Discord. *Peace on Earth, and good will to Man,* came first from Heaven. The more good men are off one from another, the more active is Satan amongst them. And the more Divinity communicates its self, the more peace and benevolence is in them.

2. It is the honour of Religion, if they do not as far as they can promote peace, they dishonour the Gospel of Jesus Christ, and bring a scandal on their Profession. As also the contrary tends and conduces much to the conviction.

## *Apostolical Apothegms.* 81

vincing the ungodly. Profane men cannot scandal the Gospel.

3. It's for mutual Edification. When there is strife and contestation between them, there is a suspension of all Christian acts towards each other, they are dead to one another.

4. It is our strength and substance in the midst of opposition, no difference so irreconcilable, as that between intimate Relations.

5. It is the ease of good men to agree, and their only burden to be at variance, and insupportable indeed, except a man be quite off from Divine participation. He's a very Devil incarnate, who can live in the world by strife.

6. It is preventive of sundry mischiefs, otherwise unavoidable. It prevents

1. Factions, and part taking. There is no reason in the world why Christians should not yield to one another, to all effects and purposes.

2. It is preventive of false suspicion, surmizings, and jealousies.

F

*Lastly,*

*Lastly,* This will overlook the foul Miscarriages, and notorious Aberrations of other good Men.

*Use.* 1. Then maintain Brotherly Love, and Accord, and Affection.

2. Dissemble matters of Difference.

3. Debate the Case for better satisfaction, and not widen the Breach.

---

I C O R.

---

---



---

I COR. VII. XXXV.

Latter Clause of the Verse.

*---That ye may attend upon the  
Lord without Distraction.*

**T**HE World is every body's Temptation, but no body's Butinefs; yet we love to be busily meddling, though we burn our fingers.

It is the Creature's Faith, and his Security, that God governs the World: and this is as well our Discharge, as his Prerogative. We are to look on our selves, as in God's hands, and who ever takes himself out, will be at a loss, and not know how to bestow himself: To know God, to love him, to do homage to him, to comply with him, to observe

F 2                      him,

him, to own him, to attend upon him without distraction, is the sum, and the whole, of mans business in the World; and what shall become of us hereafter, is God's to resolve: I take it to be one of the choicest pieces of truth, and the soundest point of *Philosophy* in the World, to be sensible of Divine Superintendency. The most quick-sighted *Philosophers* (the *Platonists*) that ever were, are full in this point: *Mens hominis a Deo seclusa, tanquam folium est ex arbore decussum, &c.* The mind of Man, under a seclusion from God, is like a Leaf fallen from a Tree, (say they) which retaineth neither Beauty nor Colour. *Quamdiu radicatur in Deo, &c.* says another: So long as it remains radicated and fixed in God, it preserves and retains the power and excellency of its faculties wherewith it was created; but if it be distorted from him, it soon pines, waxes faint, withers, and shrivels up to nothing; nor is it recoverable, but by a firm readunion and adhesion to God again. *Mens rapitur ad Deum, ut res*

ad



*ad Centrum.* The proper motion of the understanding is to God-ward, as things genuinely tend to their Center, as heavy and light, up and down : So that this privation, imports the intire form of corruption and degeneration. Wherefore when the Apostle would sum it up, *Eph. 2.* he rests satisfied, and thinks he hath said enough, *To be without God in the World.* He is, *felo de se*, in the foulest manner, that hath consented to his own Apostacy from God.

God's end in Man's Creation, was, *Acts 17.* that we should feel out, and palpitate after himself, though he be not far from us all ; for in him we live, move, and subsist : and this was spoken of the first communication of himself to Man, in which sense the Spirit of Man is his Candle, *Prov. 24.*

Wherefore I reckon upon a true account, that Religion is the most natural thing to Man's mind in the World. And therefore, with *Plato*, I dare not define a man *Animal rationale, i. e.* a rational Creature, (but

*Animal religiosum*, a religious Creature) for a very near representation thereof we find in the sagacity of inferiour Creatures. But Man alone (standing higher by the head and shoulders than all his fellow-Creatures) can take cognizance of God.

If any one scruple, why I introduce so much *Heathen* Philosophers Examples in a *Christian* Congregation?

1. I would have him give me an account of the Apostles Argument (*Acts* 17.) to the *Athenians*, of our relation to God; namely, that we are *Jupiter's* Off-spring.

2. This do I the rather, to provoke you to an holy emulation of them, who only by the Principles of Nature, came to know that Man's enjoyment of himself consisted only in conjunction with God. This is the primæve, whole, and natural employment of Man's soul; that which was first intended: that that is Man's business, his true employment, his perfection and happiness, to attend upon the Lord without distraction.

*Whom*

*Whom have I in Heaven but thee, or on Earth, &c.* saith *David*: this was the musick his soul made; and whoever he be that comes not in to make up this Consort, I dare pronounce of him, that he is either spiritually asleep, or grossly distemper'd and disorder'd; quite out of tune. The Apostle therefore may well make this the Law of the regulation of liberty in worldly Affairs. We may freely enjoy all the Providences that *God* affords us, so we make them subservient to our attendance on him. And surely they mistake, that look only for enjoyment of *God* in eternity, for the difference is but gradual: here it is good to be with the Lord; there we shall for ever behold his face.

*Obs. 1.* We owe Service to *God*.

*Obs. 2.* Such Service must be without distraction.

*Obs. 1.* Service from Man is due unto *God*, and none can plead immunity, or any priviledge of exemption herein.

1. Man was created to such a heighth of perfection, that he might

be a capable Servant of the most High ; Every Creature in their order express their homage unto God : this is the *Formalis Ratio creaturae* ; The essential formality of the Creature.

2. Its the condition of Man's recovery : to this very end were we redeemed from a vain conversation after the rude and uncomely guise of this present evil World.

3. To remove man from God, were to do him the greatest injury, and the highest discourtesie that is imaginable ; to dispossess him of his happiness. Man's reference to God, carries in it Man's greatest advantage, and his highest prerogative : It must be service without distraction. Love him, *cum toto valde tuo*, most intently. For,

1. Such service is only suitable to his greatness, which commands reverence.

2. And answerable to his goodness ; which challenges ingenuity : In our Applications to him, we should be full of ingenuous inclinations and vigorous resentings, and lively recountings

countings of his courtesies and clemency.

3. And 'tis also correspondent unto the quality of his worth, to worship him in spirit, *sans* disturbance, and in truth, without guile or hypocrisie: The mind should *Deo vacare*, be relaxed to God; hence it is called our *reasonable service*, because the act of the Understanding's a mental Motion.

4. 'Tis Spiritual and Heavenly Service: Wherefore we are at no hand to be overcharged with worldly cares or fears.

5. Our apprehensions are but shallow at the best, and therefore our affections need not to be too much scattered and divided: A cumber'd mind, is at a *Non-plus*. 'Twas wholesome advice of the Learned Emperour *Marcus Anthoninus* ἀπλωσον σεαυτον, *simplify thy self*. *Unite mine heart, saith David, to fear thee*. Under the Law, the Sacrifices were separated from the other Beasts, a while before slain; and the participants of the Passover withdrawn for a season before they  
eat;



1 Cor. 11.

eat ; so must the mind be sequestred from the World, and composed in serenity, and quietly sedate before we intermeddle in the worship of God. This miscarriage, in the Lords Table, the Apostle St. *Paul* challenges severely : Their rashness was not so much in respect of time, as mental indisposition. But to name some few Arguments among many.

1. That that is by the by is not to be done to the prejudice of that which is the main, and principal. Here we are but *viatores*, Pilgrims.

2. Time and circumstances are not to the disadvantage of Eternity : Eternity is in pursuance of time, and continues it ; it flows in upon us after its expiration.

3. Means are to be made use of in order to the end.

4. The Body is not to be compared with the Soul. Why then do we make our noblest Faculties *Gibeonites*, or *Nethinims* slaves unto sense : *to hew wood and draw water*, &c. wherefore should we delight to keep company wholly with sense, to  
sink

sink down into a comprimized sense.

5. No competition between God and the World. None hath power to alienate himself, or ought of himself from God ; this latter obligation will be void, because a former is of force. God is more intimate and essential to every one than what is most himself. Nothing can befall the Creature, that can in the least disoblige him from God. The duty of his service is the Law of his Being ; hereby he holds under God, and claims of him a mans Title to himself, is in subordination to God. He is not so far *sui juris*, as to serve himself without Gods consent. Gods right is indubitable, uncontrollable, non-dispensable ; Man is limited and restrained : the Mind of Man is a great deal wider than the Universe ; bigger every way than the whole World : And it becomes him, and very much behoves him to maintain himself in a good composure, let things fall out how they will ; for nothing is worthy to disturb the serenity of mans Mind. He hath employment

ment enough between God and his own soul, though he take no notice of what is done abroad. Wherefore now should a man do himself that mischief that all the world besides cannot do him? when he lives in the true use of his understanding, he hath a guide before him; 'tis a poor kind of revenge for a man to assassinate himself. A mans Reason is his strength, and defence; Also 'tis of necessity that a man be himself; that he may enjoy God: For he is short as to God, when lost in himself. Though God *sent him naked into the World*, yet he came best furnished; for comparatively, his Understanding is the best of the Creation. Man's well provided in himself, and is only in danger from himself. That therefore is the first token of a Mans service to God, to be as it ought.

1. When his mind is off, or sets loose to the world.

2. When difficult cases rather drive him to God, than draw him from him.

*Psal. 94. 19. David would be sure still to comfort himself in God. 1 Sam. 30. When Peter*

*Peter* was at a loss his reason failing him, yet he would not let go his Faith; *Lord save lest we perish.*

3. When men hold up their judgment of what is to be done, though they cannot reach it, how, and why. When judgment calls up practice; and practice doth not pull down judgment. *God* rather takes a man as he would be, than as he is.

4. When the power of Principles within, do recover the mind that is broken and distracted. Men, once out of the way, ramble they know not whither; but troubled and muddy water cleanses it self; because it hath a principle of self-purgation: And that is the reason you find *Peter* so bitterly weeping, after his prophane blaspheming; and that such, as are under a Spirit of Apostacy, grow worse and worse unto a Cauterization.

5. When they double their watch over themselves; then is their gain by their former loss; and the past miscarriages prove their advantage by an after care. Like a broken bone  
that

that is well set again, it will not easily break again in the same place, being the better fortified by Nature, who was admonished of the weakness. Divine light is as true to divine Principles, as Nature unto natural operations.

1. The contrary to all this is true, when a man hath a sinister end in his eye. Deformity in intention is no where antecedaneous to uniformity in motion.

2. When a man minds himself too much, and gratifies his own fond imagination, rather than pursues divine light, and truth.

3. When a man is under the power of some base Lust. Desire is proper, but Lust is unnatural to the Soul. 'Tis a Disease in the mind. He that will be rich, falls into temptation. Wherefore Covetousness, in *omni genere*, is Idolatry; and like, a Wolf in the Breast, will be fed.

4. When a man is easily led into any temptation. Some men are so devoid of all sound Principles, that (*occupantur*) they are just such as they  
into



into whose hands they fall. Such a one knows not where to find himself, nor what he shall be next.

5. When men consent to, and countenance, inordinate burlings, and do not duly examine and challenge them by those Principles in them that are from God. In every disquisition (saith the *Philosopher*) hear all of thy self, give thy self up to that which is best of thy self, and thou shalt not do amiss. Indeed, *Deus nunquam deserit antequam deseritur*; God never relinquishes until he be deserted: but is striving with men in the Pale of the Church; and therefore if they take notice of him, he gives Directions; and where men depend upon him, it is to be presumed, that upon deliberate and due consultation, you will have somewhat of God put in, with which caution, I hold the *Philosophers* late Rule to be wholsom Counsel.

6. When a man gives himself up wholly to sense; then he is in a flat incapacity of God; the height of mans mind should raise him up to converse with God, and not to bow down and  
sub-

subjugate himself unto sense, wherein the Brutes themselves have the pre-eminence of Man,

*Nos Aper auditu, Lynx visu, Simia gusta.  
Vultur odoratu, nos vincit Aranea tactu.*

The Boar in hearing, the *Lynx* in seeing, the *Ape* in tasting, the *Vulture* in smelling, the *Spider* in touching, go all beyond us.

*Object.* If you charge all this upon Religion, there will be no living in the World, especially for us who are hurried here, and there, and every where, with infinite variety of business from day to day; to eye God every where, and keep a quick and vigorous sense of him at all turns; this is impossible.

*Ans.* This is no task, no burden; it is your privilege, your liberty, your perfection. The *Philosopher* tells us, *The wise Man is only at quiet at home*: Unless indeed a man be simplified, there is no security at all against confusion. But when the tempter hath nothing in us, we need not fear his coming. Integrity in Religion is every where accompanied with calmness and serenity. But

But wherēby may a man thus recover himself, & *vindicare se sibi*?

*Ans.* 1. By the reason of the thing considered.

2. By true Principles. And

3. By Divine Influence.

1. From the consideration of the reason of the thing, as namely, That

1. The Soul's attendance on God is suitable and proper unto its excellency, and any disturbance is unworthy. It should be the resolution of an immortal mind, *Non vacare Exiguus*; I am not at leisure for petty and trifling Negotiations: *Absit ut mihi unquam contingat vacare*, said a good old Father to one that asked him, If he were at leisure? God forbid, said he, *that I should ever be at any time so unhappy, as to be at leisure.*

2. In regard of God, 'tis discourteous and ugly for us so to requite his Love, who deigns to offer himself to be company for our Souls, and courts and solicits us to be acquainted with him: Indeed were we not under terms of Grace; did not God follow us and woo us; were we not

G      acquaint-

acquainted with the tenour of the New Covenant, that God will accept sinners in and through the mediation of his Son ; were we not thus on all hands circumvented by his Spirit and Promises , we might possibly have something to say ; but for men under such discoveries, men awakened for us to open our mouths in this sort, is grossly disingenuous and unworthy.

3. 'Tis disingenuous to our selves, and pernicious to our own souls. For in any one individual moment of a holy man's life, may be received more quintessential satisfaction from God, than all the whole World is worth.

2. By true Principles, and they are of two sorts. *First*, Of Grace in the heart, which are the Soul's byas : One with grace, and one without, differ as an Artist, and a Novice ; the one is habituated ; the other hath nothing.

2. Rules entertained in the understanding ; For, observe it, A Rule in the Mind, which is the product of inquisition and apprehension , is as  
pre-

preservative of the understanding, as a Moral Habit is security to the Will ; It is Reason, as it were, in *actu secundo* ; it leaves not the mind in an equipoize, but calls its off from the other side. It is sanative and restorative to the Understanding ; and these Rules would do well to be in us, *in habitu* ; and every habit (you know) hath a co-efficiency, as it were, with the subject. Such Rules of Light, as have been thoroughly studied, and truly resolved, will become *habitus intellectuales*. As for instance :

1. That, *Deo assidere* is the perfection of a rational being.
2. That to be above the World, is truly noble and generous.
3. That to be under a Lust, is truly fordid and unworthy. These would be wrought into the constitution of the mind, and it would better the countenance and complection of it : For the Understanding, as *Aristotle* well observes, is *arasa tabula*, and a man becomes such as he makes himself ; he may be, *Deo idem*, under a



due consideration and serious judgment of his nature and being.

3. By God's influence, in conjunction with the former, will this cure be wrought. *Ex iisdem conservamur quibus nutrimur.* All bodies are conserved by that from whence they had their procreation.

---

APO.

---

## *Apostolical Apothegms.*

1. **W**ITHOUT that provision of God's free Grace, in sending his only Son to be a Ransom for the Lapst Creation; it had been well for us all that we had ne'r been brought into Being : Or, in our Saviour's words, *had ne'r been born.*

2. After a thousand thoughts, upon this Point, I can have no satisfaction at all, ( but to me 'tis the greatest riddle in the world ) that the Apostate Angels should still persist in disobliging so good a God, after so long endurance of Divine displeasure. Only somewhat to abate the strangeness of this matter, I consider that among Men ( that are as mad as they ) things happen as unreasonable, and unaccountable daily, and, by ill habits,

G 3

work

work themselves into such a degree of malignity, as to delight to abuse both Mind and Body, and are impatient to continue in their wits; such are past all hope of recovery: And it's morally impossible (*St. Paul* owns it) *to renew them again by repentance*, that is (as I understand it) their case is hazardous and desperate, because they'r uncontrollable, and will hearken to no reason, nor close with any good advice; but are deliver'd up to (*ἀδόκιμοι* *ῥῆν*,) a reprobate mind (or injudicious) and so act hand o're head; are a shame to Relations, and a scorn to By-standers, and (in a word) plain Devils incarnate.

3. The *Son of Righteousness* has laid, for all Mankind, the foundation of the Covenant of Grace, which is our claim.

4. As nothing is greater in divine Perfection, than to be a Benefactor, to relieve, to gratifie, to compassionate; so does nothing speak any Being to be more impotent and degenerate, than to be spiteful and mischievous. Our Saviour came into the flesh *to seek, and*  
to

*to save*: the Devil makes it his business *to devour, and destroy*. We can't do our Sovereign a greater injury than to count him implacable or inexorable.

5. Christ's Life is our Example, his Doctrine our Direction, his Miracles our Confirmation, his Death our Expiation, his Resurrection our Justification, and his Ascension our Glorification.

6. The reason of the thing is as vigorous and certain a Motive to any intellectual voluntary Agent, as any thing else can possibly be to any sensitive Beings below us, to excite us to the End. Wherefore he that really believes that he that made the World, has taken upon him the Government of it; can never imagine that Pride, Atheism, Hypocrisie, Infidelity, and Profaneness, can possibly escape his punishment. Wherefore do but earnestly think upon the madness and folly of ev'ry sinful choice, wherein your judgment reproaches your reason checks you, and your awa-ken'd Conscience accuses you presently.

7. Note, That the Scripture nowhere calls any man *καὶ ἁμαρτωλὸς* *wicked*, or a *sinner*, on the account of weakness, or surprisal, or human infirmity, &c. But such as are notoriously degenerate, and contumacious, the first that we read of so styled, were the unnatural Sodomites, then the *Amalekites*, then *Eli's* profligate Sons: *Such as are workers of iniquity, such as sold themselves to do evil,—as hold the truth in unrighteousness*, and voluntarily consent to Obliquity: Other Sinners, craving mercy, really he forgives of course.—*For he remembers their frame, and considers they are but dust, and pities them as a Father doth his Child.*

8. One is truly said to turn from his wicked wayes and courses, not

1. When they rather leave him, than he them, Nor

2. When by Motives, *ab extra*, as Magistrates and Penalties are: Nor

3. When sufferings or afflictions do imbitter sin to them only: For it's a shame and reproach, as well as smart, to the perpetrators: But

1. When



1. When we forsake sin, out of a sense of its impurity and vileness, it's no virtuous action which is not done because good. And when,

2. Out of love to, and obedience of, God we detest and decline it, like to *Joseph* of old, *How can I do this great wickedness, and sin against God?* It's much worse to give God offence, than to expose our Lives and Fortunes.

*Quis propter vitam, vivendi perdere causas  
——— Velle potest?*

9. *Poverty of Spirit* (so signal a blessing) consists in one or both of these two things.

1. In a modest humble sense of our own weakness, and fallibility in reference to God.

2. In a moderate desire of the things of this life.

*Note,* That the most generous tempers are the most tractable, and of fair and easiest application.

10. We are all beholden to God for our healths and accommodations, as well as beings and preservations: for nothing that we have is (*in sano sensu*) the fruit of our care and pains,  
we

we having demerited so much, let no living man complain.

11. No man in the world can be truly wise or good, that is violently addicted to either Profit or Pleasure : for they are not things to be enjoy'd, but to be used, in order to better ; and the best, that can be said of them, is that they are proper instruments for the exercise of Vertue, Honour, and Reward, *præmia virtutis*. 'Tis dishonour to be commended by a vitious person : *What Mischief* (said a great Philosopher) *have I done, that such a lewd Fellow commends me ?*

12. He that learns the Lesson of governing his own Spirit, *Christ is made unto him Wisdom* : for its very certain that nothing is well done in a passion. *Ira furor brevis*, Truth, Right, and Reason, give great assurance and confidence, and makes one bold as a Lion, tho' the Cause goes against him ; but fraud and violence will hold but a while, and as the Proverb says truly, *Fraud and Frost ever end dirtily.*

13. Whosoe'r is acted by the Divine,  
Spi-

Spirit is *θεοφορεῖν*; that is, carry'd on to noble action, he can't tell how; so was *Balaam* once, by his own confession: *He cou'd not help it*, (he tells us.).

14. Wickedness (in a while) will be weary of it self; for *Res nolunt diu male administrari*: Matters wo'nt long be ill carried; But *Magna est veritas & prevalebit*: Truth is great, and will prevail one time or other.

15. Revocation, after Obliquity perpetrated, is the second best of our Case; For, *Quem penitet peccasse pene est innocens*, cou'd the Philosopher say, He that recants, is next to innocent. Which teaches us all

1. Self-submission to God, every way in the World. And

2. A sense of our failings, which makes us sober and humble.

3. A reconciling Temper: And a serious

4. Resolution of doing Right unto all manner of men: And

5. To make a candid interpretation of all Meanings and Actions.

6. To subordinate all sensual Appetites

tites to the dictates of sober Understanding and Reason. These Materials, molded into our Constitutions and Tempers, will infallibly make us all wise unto salvation.

16. The suitableness of the Doctrine of Christianity, to all our Principles of Morality, did and do as much conduce to its propagation, as all the Miracles by which it was confirm'd; for in Vice there is a natural deformity or monstrosity; and in Vertue, beauty: to which all, that are not deprav'd by ill habits, readily bear a great reverence and regard; as for instance, Whose heart does not rise up against a furious and insolent Behaviour? And where is there a man that is not taken and much affected with a gentle, calm and courteous Deportment? Every one knows what 'tis to be honest and kind; we can't, by any power without, be rid of this Obligation: But to play the knave is very difficult, and requires craft; but the other is an eternal and immutable Law, written on the heart of man, by the finger of God him-

himself : which Law was first, by our Incarnate Saviour, explicated and glossed upon, who became two ways Wisdom unto us, (as well as by his Doctrine, as his Spirit.)

1. By the Temper of his Mind, which the Apostle means when he says, *We are none of his, if we want that Spirit.*

2. By the superintendency of his Divine Spirit, a Holy Ghost, whereby we become *θεοφορέμωτοι*, able to do any thing expected from us.

17. Jesus Christ is more to us than any natural or political Head in the World, (*Deus intimior est intimo nostro*) in point of Influence, Consequence, and Concern ; by him we have power to grapple with the Devil, to overcome the World, and to become the Sons of God ; and whose'r endeavours to refine and reform his own Spirit will be sure of the superintendency and aid of His : He's our Head, and we his Members, upon a four-fold account.

1. *Ornamenti & pulchritudinis*, (He's both *Decus* and *Tutamen*,) In point of Ornament and Beauty. 2. *Po-*



## Apostolical Apothegms.

2. *Potestatis & Regiminis* ; Of Authority and Regiment.

3. *Influentia* ; Of Influence.

4. *Conformitatis* ; Of Conformity or Agreeableness, of whose fulness we all participate, (Grace for Grace.)

18. When all comes to all, *God* is most easily known to us to be the best and chiefest good, and that we ought to avoid Sin, as a thing evil in it self, and dishonourable to *God* ; of this the very *Heathens* were sensible, that had never a Bible among them.

19. All Priviledge and Power is founded in Right: for to do wrong, is impotency and defect of Power, like Paralytick Motion in the Body Natural, it's not a redundance, but defect of Spirits that occasions it: And there's a greater perfection, than freedom of Will, (which we talk so much about) and that is to be determin'd to Right, which only belongs to the Deity, in whom is the fulness of Liberty; he can't do amiss, for *his Throne is establish'd in righteousness.*

20. Truth is primarily in things,  
and

and but secondarily in our own understandings ; and there's a lye in his understanding that imagins otherwise. And if God shou'd not leave us to the direction of our own Faculties, wherewith he has indued us, he'd controul his own Workmanship in us.

Truth lies in the conformity of our mind to things which are not as we'd have them, but as they are appointed, which is one of the noblest Themes in the World to insist on.

21. Some general Suggestions of Rules of Right ; *viz.* Despise no Body.

Vex no Body.

Refuse rather to admit, than to reject, any Company.

Readily render a Reason of your Persuasions to any body.

Hear any body.

Be merciful to ev'ry one, even to a Beast.

The greatest Exorbitance in the inferiour World , is to act arbitrarily , or passionately, for the right of the Case ought to steer every body : and whoever acts against this Rule is *αὐτοκαταλείπει*, self-condemn'd. In

In two Cases only we may please our own minds arbitrarily.

1. Where no body else is concerned but our selves.

2. Where neither God nor our Neighbour is injured by it.

21. Right Religion consists of a permanent good disposition of mind, suitable acts will thereupon follow of their own accord. Its easie and pleasant, and not slavish and burthensom, to act religiously : positive Prohibitions and Levitical limitations are now removed, in the observations of which we were to trust to our memories, but now the reason of things appear, religion is much easier. To do well without respect to God is no vertue, nor is it our sin if we fail by meer mistake: Its not to be considered so much what was done as was meant in the doing. God will never give us over so long as he finds us in a motion to real repentance, nor will withdraw 'till we begin to leave him.

22. By these five things, judge of a good Christian ; ( but not by other four. )

1. By

1. By the general Bent of his inclinations to good or evil Thoughts.

2. By his most frequent Imaginations.

3. By his Choyce, most usual Delight and Affectation.

4. By his Intent, and resolutions in the main.

5. By his Endeavours, and Performances of course.——All which lie most in his own power, and discover what mettall he's made on; and such operations as are not compriz'd within some of these, are excusable, as *actiones hominis*, but not *humanae*: for most true it is, that *Animus cuiusque est Is quisq;* *Its the mind that is the Man.* But, by these four, never judge of any Body——Not

1. By his imperfections, and failings.——Nor

2. By his ignorance in some things  
——Nor

3. By his mistakes in few matters.  
——Nor (least of all)

4. By his natural or bodily defects, or accomplishments.

23. Four wayes is Christ made wisdom unto Mankind.

1. By his Doctrin, teaching us how to reform and repent, &c.

2. By the communication of his Spirit, and Temper.

3. By the vertue of his Death, Resurrection, and Ascension, that we partake of.

4. By the example of his holy Life — we see how much harm daily bad company doth by example. — one bad suggestion in Paradise complied withall overturned the whole World. Three ways ill company doth us mischief.

1. By communicztion and infusion of bad Notions and Principles.

2. By begetting corrupt tempers in the mind. And,

3. By countenancing and abetting ill practises — for Men in Company do not love to be singular, but to do as others do.

24. Six suggestions do make it out that God is not in the least wanting to, but before-hand with, every one of us in the World.

I. It



1. It never was nor can be a creatures state to be independent, or self-sufficient, but the place only of a second Cause.

2. None of us can alledg impossibility of performance of Duty; or necessity to sin, else we should at the last day be excusable; but therefore to be sure we shall be *αὐτοεπίκριτοι*, self-condemned.

3. Where there is excellency of Nature, there is necessarily implied readiness to gratifie, and supply to relieve and do good.—

4. None can say worse of God, than that his invitations are not in earnest.

5. To assert our inability from God is an invincible temptation, To 1. entertain hard thoughts of him. 2. To neglect all means of Grace.

6. God has done enough to convince us that he is in good earnest with us.

1. By the length of his patience, wishing us so well, that he would have none of us miscarry; but to know his mind and be saved, and is not extream to take us on disadvantages when we do amiss.—

2. By the awakenings of our own consciences, those checks are his Voice.

3. By the ample provisions he has made for our recovery, as the expiation by his Sons blood, assistances of his Spirit, good providences, &c.

4. By the nature and quality of the things he requires of us, positive injunctions that charged our memory chiefly, being removed, and the reason of those things laid before us to comply with our Duty, revealed plainly to us.

5. The fair allowances we meet with at his hands, in reference to our present state of contracted impotency, as bodily complexion and distempers. Prejudices of Education, long suppositions upon mistakes (where no consent of will is in the case, &c.) His considering our dusty frame, pitying and making the best and easiest construction of us, is high encouragement to us to Love and Duty. He takes no advantage against us, (as we do of a common Enemy) nor breaks a bruised Reed, nor quenches smoking Flax, but ever accepts, promotes and encourages

courages what e're he finds of God in any one; as he did the intent of *David* to build his House: and *Gen. 20.* the sincerity of *Abimilech's* heart.—

6. He is ever ready to go on where once he has begun; and gives not all at once.

25. This I take to be the best and most practical Notion in the whole World: to wit, to consider that,

1. Sin is the act of a fallible creature—and so reverfable: and that

2. This is but a state of Tryal and Probation that now we are in: and that,

3. Our fins are annulled by self-condemnation and recanting: and that,

4. God has full right to pardon us as Sovereign Proprietor of us, and Governour of the World, and as the first and chiefest good: and that,

5. He hath, and doth, and will, *de facto*, pardon thereupon: and also that,

6. He concerns himself in our affairs, and our reference to him, and dependance on him, communications from him; and that 'tis the common

sense of our nature, and dictates of our mind to refer to him, appears by our common Expressions on surprisals, Oh God ! if attempting difficulties— In the name of God. In escapes recounted, we say, as God would have it ! In matters formidable——God forbid ! In reflections of gratitude— God be thank'd. In protestations, &c. ——As God help me, &c.

26. Great is the difference between Gods promises and threatnings, for what ever depends absolutely upon his will, is revocable at his pleasure, whereupon were all Mosaical dispensations altered at once ; but in his promises there is a conditional right & claim passes to us : *vice versa*, or contrarily of his threatnings of punishment, there no right passes to us, and if he remit, he is better than his word.

Its his Prerogative to wave, and reprieve the execution of punishment, and to pardon it. He has a mind to pardon Penitents.

His word is past thereupon, and can't be revoked—but also note, that his threatnings are all conditional: *except ye repent ye perish.*

1. The

1. The perfection of his nature inclines him to it. Next,

2. Its expressly Gospel Grace, and

3. He has contrived all ends to be satisfied and answered ; and,

4. Its worthy of him, so to deal with us ; and,

5. Punishment is a means, not an end : and,

6. The experience of all departed confirms this to us ; he may do it, *salvo honore*, and its the upshot of all Gospel Declarations to pardon Penitents : but without the foundation of penitence there is no certainty in a Creatures state. Though naughty tempers can't easily believe it, because they are not apt themselves to forgive. We are guilty for righting our selves ; —but to pardon affronts and injuries is no where to be found but among such as are partakers of the Divine Nature ; the end of all punishment is either for reformation of the Delinquent, or for example to by-standers : for its no manner of recompence to God, when an evil-doer suffers : if our righteousness extend not to him, much



less our punishment. Wherefore I make account that a sinner that voluntarily recants, and submits unto God, and truly repents, is more acceptable to him, than he that is turned out of being, or that suffers Hell-torments time out of mind; for that the one tends to a refreshment of a mans mind (which is good in it self) and the other tends to exasperation and blasphemy against God, because of the torments. Note, That this truth of Gods forgiveness, all Martyrs, Fathers and Apostles, have confirmed in all Ages since the World began.

27. The evil and malignity of sin appears in these particular, *viz.*

1. It is an affront put upon the Creator by a Creature,

2. It makes God a stranger to the World, and interrupts our intercourse with him,

3. It obstructs the commerce between Angels and Men,

4. It turned Angels out of Heaven, and Man out of Paradise,

5. It abased and sunk Mans nature below it self,

6. It

6. It incenses and provokes our Creator to displeasure against us.

7. It has brought Man to the Devil's Condemnation.

8. It sets Men at variance, and makes feuds among them.

9. It has overthrown one World by Water, and it will another with Fire.

28. Mistakes and imperfections in Religious performances, wherein Men are substantially honest, and live in all good Conscience to God and Man, are allowable, sudden temptations, misrepresentations and other human frailties and faults we, that are overtaken withall, may well expect to be restored by other meek spirits: therefore did *Paul* find mercy because he in his zealous fury persecuted the Saints.

*Acts* 26. And thought he ought to do many things malevolous against the name of Jesus. But that Man gives himself the lye, that saith he hath kept himself from his Iniquities, if any of these four Cases happen to him.

1. Fundamental ignorance.

2. Gross neglect of God and himself.

3. Voluntary consent to obliquity;  
and,

4. Pal-

4. Palpable Defection and Apostacy.

28. Repentance from all dead Works, and resolved Obedience to God, is the life of true Religion.

Religion makes us live up to our highest Faculties, as becomes intelligent and rational Beings, and to act suitably to our heighth, dignity, and excellency, and keep up the splendour and grandeur of our Natures above inferiour Creatures, after God's Image; in regard as well of prudence and intelligence, as power and regiment; following the conduct of sober and impartial Reason, our *ἡγεμονικόν*, which is, God's Vice-Roy in us, while we continue in this lower World: It's no dull or melancholy Principle; but enlivens and enlarges the Soul; and gives us assurance and confidence before God and Man, and ridds us of the only unhappiness in the World, *viz.* uneasiness of mind.

29. Nothing in nature is either desirable, satisfactory or lasting, but Honesty and Religion; and no compensation can be made for the disquiet of mind, tho' you have ne'rso much  
Wealth

Wealth at will, Religion consists in the regulation of Desires and Passions to the Rules of right Reason; *Julian* the Apostate himself own'd the superintendent government of the World.

What a despicable Creature wou'd a Man be, were he no further qualified, than to cater for the Body, and to attend the drudgery of the World? But now is fully assur'd, that his business is to converse with his own Maker, and with heavenly Objects, as proper and not alien or foreign to him; and also then to contemplate the straitness of his habitation in the body of clay. And were it not for this, it were not worth his while to be here below. Take away his exemption from guilt, and there's nothing in the world worth the while to take care and pains to be master of: This they cou'd say and believe, that ne'r had the help of a *Bible*. Innocence and Penitence is both *Decus* and *Tutamen*; a Protection and Ornament too—but of Obliquity no account can be given, because it's against all sense and reason, for the Rule of Right  
once

once violated, no body knows where he'l stop, *Uno dato absurdo infinita sequuntur*—— but to live inoffensively with God and Men, is the only comfort on Earth: which men wou'd easily do, if their thoughts dwelt more above, they'd become *θεοφορῶμενοι*, intimately acquainted with their Maker.

*Oderunt peccare Boni, virtutis amore,  
Oderunt peccare Mali, formidine pœnæ.*

Good men submit out of choice to God's will in all points; Bad men perforce do it—— for our very natures carry in them a sense of a Deity; which plainly appears, in that those that have had no revelation at all from God, have as tully acknowledged it, as we can do. In the true and vigorous use of which Faculties consists all the happiness of our intellectual natures. Now what object can be more proper to such faculties, as we are endued with, than God himself, let any sober and considerate man judge.

Heavenly acts wou'd be as natural and as easie to us, if we used our selves accordingly, for we may be as certain



certain in Morals, (I reckon) as we can be in our Mathematicks.

30. Herein we exceed the whole Creation besides, that rational agents, *Agunt propter finem*, but Brutes and others, *Ferantur ad finem*; i. e. we act in order to the end; but others are driven by an impulse thereunto; we have provision and fore-sight, they none. For were man's Duty out of his reach, by his Principles, and God's providence to know the difference between Good and Evil, this invincible Ignorance were a good Apology, and God would certainly excuse him; but other Ignorance is an aggravation: *Think upon thy ways, (with David) and you will turn your feet to them*: Be but rational in Religion, and you must needs believe this to be true. To have liberty to do evil, is not within the compass of Omnipotence: *Can the Judge of all the earth do unrighteously?* (said David) whom we are bound to imitate herein; neither is this to be look'd upon as an Imposition, but real Philosophy,

losophy, a Power and a Priviledge.  
 A man has no apology for being tar-  
 dy or immoral *in majoribus*, as gene-  
 ral good will, and right and truth,  
 the eye of our reason, can't but see  
 them, and was enlighten'd by them.  
 This was Man's shameful miscarriage  
 in the original defection, the gratify-  
 ing our own fancies before the will of  
 God, and affecting a state of inde-  
 pendency and arbitrary government,  
 and to live without God. If God  
 should hold his hand in the next  
 world, impious reprobates would not  
 forbear to lay violent hands upon  
 themselves, and be their own execu-  
 tioners; the guilt of their own con-  
 sciences would make so furious refle-  
 ctions upon them, then when neither  
 pleasure nor any other business can  
 divert their thoughts from being let  
 loose. The truth will make us free  
 indeed: This is a Maxim of all Sages,  
 in all Ages, *Veritas est major Mundo,*  
*& prevalebit*: Truth is a great deal  
 bigger than the whole World; and  
 will be sure at last to prevail. *If we*  
*abide*

*abide not in the truth, we are of the Devil ; who first usurp'd upon God, and practis'd upon Man, making him believe he should be a God, (which was done, Deo inconsulto, and therefore the highest arrogance imaginable. For a (1.) capable creature to renounce his Allegiance to his Maker ; And renounce (2.) his το ἡγεμονικόν, by which he was to steer and govern himself ; to wit, his Reason and Understanding.*

This is as true a Rule as any in the whole Creation of God, that if we follow the Dictates of Nature (in its Institution and Restitution, and not Depravation) we shall never fatally transgress : which Assertion is fully confirm'd by *Job*.

33. *Job* 15. 17. *He seals mens instructions, and its God's Voice that prompts them by Reason and Conscience and the Superintendency of his Spirit, which is far beyond the Urin and Thummim in the Jewish State : And to go against these Suggestions, is to rebel against God himself :*

self: and he that complies therewith  
hath in him already life eternal;  
1 John 3. 14. *In Semine, in Gradu,  
& Fundamento*: In the Seed, in a  
Degree, and Fundamentally; which  
if he cherish and improve, will be  
Triumphant in

*The End.*



